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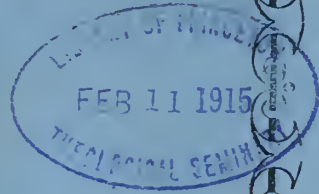
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PREPARED BY THE REV. DR. M'CRIE, AT THE REQUEST
OF THE PRESBYTERY OF LONDON.

LONDON: ROBERT K. BURT, HOLBORN HILL, CITY.

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Why was John Angell James so universally beloved, missed, mourned for? The story of his life is the answer to the question.

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No. 144.—*New Series.*



THE ENGLISH
PRESBYTERIAN MESSENGER.

JOHN ANGELL JAMES.

ON Friday, October 7th, 1859, busy Birmingham partially suspended, for a time, the bustle of its ordinary working day. It was the funeral day of the late Rev. John Angell James. For five-and-fifty years he had been identified with almost all that was religious or philanthropic in the city where he dwelt; and now, when, full of labours, he had entered into his everlasting rest, thousands of those who were his fellow-townsmen were gathered together to pay the last mark of respect to his mortal remains; whilst untold thousands more throughout England, and throughout the Christian world, felt a sense of almost personal loss in his departure. Ministers of varied denominations bore the pall at his funeral. The London Missionary Society, the Tract Society, the Evangelical Alliance, sent deputations to it; whilst the general expression of regret manifested by the crowds which thronged the streets through which the mournful procession was to pass showed how much he was respected and beloved by those amongst whom he lived and laboured, and who had the best daily opportunities of seeing him as he was.

And on the following Sabbath, there were probably few pulpits in England from which proceeded not some affectionate allusion to the departed, or some lesson of loving labour and faithful earnestness, founded on his example. It was with truth that the Rev. Canon Miller, of St. Martin's, in deploring the loss of "the venerated and beloved patriarch of their local ministers and pastors," said, "Within the walls of Carr's Lane Chapel would that loss be most keenly felt, amongst the spiritual children he had begotten through the Gospel, and the sheep of Christ whom he had fed, as a faithful, wise, and tender under-shepherd. But they could not allow his own people a monopoly of grief. They, as a Christian congregation, shared their loss, and must share their sorrow. John Angell James belonged not to Carr's Lane, nor to Birmingham, but to the Church of Christ. The ascended Head of the Church gave him not to a congregation, nor to a town, nor to a denomination, but to the Church and to the world."

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sonal piety; and to her care and prayers her son, to his very latest years, constantly expressed the largest and most humble acknowledgments. Family prayer did not exist in his father's house whilst he was there, but his mother used to take the children, one by one, to her chamber, and pray with them, earnestly beseeching God to take them into his family, and make them for ever his own. It is encouraging to such pious mothers to know that all Mrs. James's children that lived embraced the faith of Christ.

When he left school, young James was apprenticed to Mr. Bailey, a draper, at Poole. Here, for a time, his mother's instructions and prayers were forgotten, and, under the influence of a false shame, he discontinued the habit of morning and evening prayer. But, after a time, a new apprentice came, who slept in the same room, and on the first night of his arrival knelt by his bedside to pray. No word was spoken on either side, but the pious action carried reproof to the susceptible heart and conscience of young James. It was the turning-point of his life, and in this little circumstance lay the germ of all his future usefulness. Alas! that it should have to be recorded, that the youth whose dutiful devotion produced this impression plunged afterwards into infidelity, and led a life of wickedness! "One is taken, and another left."

There lived then, in Poole, a humble but most useful Christian, a shoemaker, who was always on the watch for the appearance of religious thoughtfulness in young people, and was accustomed to invite them to his house. This man obtained young James's confidence, made him his friend, showed him the way of God more perfectly; and in his cottage were first heard the tones of that voice in prayer, which has since awoken and led the devotion of thousands.

One of Mr. James's sisters was at this time residing at Romsey, in Hampshire, where Dr. Bennett, now of London, was pastor of the Independent church. To this sister young James opened all his heart, and some of his letters she showed to Dr. Bennett. He, on his part, was so struck with the freshness, vigour, and originality of thought they displayed, that he sought the acquaintance of the writer, and was soon confirmed in his first impressions, that his capacities were such as to fit him for eminent usefulness in the church. Mr. James's father was unwilling that he should give up business; but, at length, with the full consent of both father and master, he was released from his apprenticeship, and became a pupil of Dr. Bogue, of Gosport, who was, through the liberality of Alexander Haldane, devoting himself to the education of students for the ministry. These early studies were somewhat contracted, and he often regretted in after-life that he had not received a better education before entering on the ministry; adding that, though he had but a small capital to begin with, he strove hard to improve it.

It was Dr. Bennett who led Mr. James to embrace the ministry; Dr. Bennett was also the means of his obtaining his first and only charge. He recommended Mr. James, then in his nineteenth year, and not yet nearly finished with his prescribed college studies, to spend a month's vacation in preaching to the Independent congregation, which was then the only one in Birmingham, and at the time unsupplied with a pastor. When he had occupied the pulpit for four successive Sabbaths, he was surprised by a unanimous request from the congregation to become its pastor. He was not yet prepared to undertake such a charge; and it was at last arranged that he should return to college for another year, and thereafter take the spiritual oversight of the Birmingham flock. He was ordained in September, 1805, and the following day became a member of the British and Foreign Bible Society. Fifty years afterwards, referring to this, he said, "The sentiment of Chris-

tian union is no new one to me. 'The day after my ordination to the ministerial work as a Nonconformist pastor, I gave in my adhesion to the British and Foreign Bible Society. On the one day, I laid my vow upon the altar of truth, and the next, upon the altar of charity. On the one day I said, I am a Congregationalist, and on the next, I believe in the Holy Catholic Church; and I felt that, in so doing, I did right, because the altars of truth and love stand close together.'

For the first seven or eight years of his ministry, he was left to struggle on in comparative obscurity and neglect; a training which, though it greatly discouraged him at the time, he well understood afterwards was God's own method to fit him for future usefulness. It was successful; and by-and-by the popularity came, slowly at first, but with steady increase, and a persistence that lasted for forty years. He has himself chronicled the result of his efforts in his own congregation, but his labours embraced the cause of his denomination throughout all England, and the cause of truth throughout the world. In regard to his own flock, he says: "When I became pastor of my church, more than fifty-three years ago, the only object of congregational benevolence and action was the Sunday-school, which was then conducted in a private house hired for the purpose. There was nothing else, literally nothing that we set our hands to. We had not then taken up even the Missionary Society. We have now an organisation for the London Missionary Society, which raises as its regular contribution nearly £500 per annum, besides occasional donations to meet special appeals, which, upon an average, may make another £100 a year. For the Colonial Missionary Society we raise annually £70. In our Sunday and day schools, which comprehend nearly 2,000 children, we raise £200. We support two Town Missionaries, at a cost of £200. Our ladies conduct a Working Society for Orphan Mission Schools in the East Indies, the proceeds of which reach, on an average, £50 a-year; they sustain, also, a Dorcas Society for the poor of our town; a Maternal Society of many branches, in various localities; and a Female Benevolent Society, for visiting the sick poor. We have a Religious Tract Society, which employs ninety distributors, and spends nearly £50 a-year in the purchase of tracts. Our Village Preachers' Society, which employs twelve or fourteen agents, costs us scarcely anything. We raise £40 annually for the County Association. We have a Young Men's Brotherly Society, for general and religious improvement, with a library of 2,000 volumes. We have also Night Schools for young men and women, at small costs; and Bible Classes for other young men and women. In addition to all this, we raise £100 per annum for Spring Hill College. We have laid out £23,000 in improving the old chapel, and building the new one; in the erection of school-rooms, the college, and in building seven country and town small chapels. We have also formed two separate Independent churches, and have, jointly with another congregation, formed a third, and all but set up a fourth; and are at this time in treaty for two pieces of freehold land, which will cost £700, to build two more chapels in the suburbs of the town."

It appears that, even before Mr. James was recognised in Birmingham, he had been asked to preach the annual sermon for the London Missionary Society. There are persons, it has been said, still living who remember that sermon, and speak of it as one of great power and promise; and they tell how, towards its close, the preacher became so exhausted with his effort, that his faintness was visible to all, and was the signal for a whole shower of oranges being flung up to the pulpit, for his refreshment, on the part of his audience.

Soon after this sermon commenced that career of authorship which, begin-

ning with "The Sunday School Teachers' Guide," and culminating in his "Anxious Inquirer," has given to the world a series of publications, the aggregate of which can hardly be computed, but whose circulation, by the Religious Tract Society alone, up till now, is—

Anxious Inquirer, various languages	586,443
Pastoral Addresses	1,049,319
Young Man from Home	88,001
Christian Progress...	37,817
Believe, and be Saved	30,260
Path to the Bush	13,813
Elizabeth Balu	8,262
Tracts:—Believe, and be Saved...	450,900
" Your Great Concern	128,250
" The Pious Collier...	121,575
" The Man that Killed his Neighbour	415,310
Grand Total	2,930,950

Irrespective of editions of the "Anxious Inquirer" in languages other than English, Welsh, Italian, German, and French, but to what extent is unknown.

In works of usefulness, and labours of love, a long life was spent. About five years ago, his congregation found for him an assistant and successor in the Rev. Mr. Dale. From that period Mr. James's pulpit appearances in Carr's Lane Chapel were less frequent. But he was not idle, and in a new chapel, erected on his jubilee at Edgebaston, it was his delight often to proclaim the good tidings. It was here he preached his last sermon. He took for his text: "How shall we escape if we neglect so great salvation?" and he declared in the course of it, with more than wonted solemnity, that if he knew this to be the very last sermon he would ever preach, he would choose these words. He intended to preach the following Sunday in Carr's Lane, and the sermon he meant to deliver was found after his death fully prepared. On Friday, the last day of his life, says a writer in "Evangelical Christendom," he seemed stronger, and listened with great interest to the "Missionary Chronicle" for the last month, which was read to him by a lady staying at the time in his house, and which contained ample details respecting missionary operations and prospects in China—a subject which, as is well known, had long been near his heart. On the same day he corrected the last production that he wrote for the press: "A Review of the Life and Labours of the Rev. Richard Knill." He enclosed this in a letter to the editor, the Rev. Mr. Birrell, of Liverpool, in which he passed a judgment on his many publications, so correct, so truthful, so strikingly characteristic, both of the works and their author, that we cannot forbear to insert it here:—

"I think it probable that, with these few notes on dear Knill's life and labours, I shall lay down my pen, which has written much; would to God it had written better! But, while I say this, I am not without hope; yea, I may add conviction, that it has in some degree written usefully. In some humble degree I have aimed at usefulness, both in my preaching and writing, and God has, to an amount which utterly astonishes and almost overwhelms me, given me what I have sought. It seems a daring and almost presumptuous expression, but with a proper qualification it is a true one, that usefulness is within the reach of us all; the man who intensely desires to be useful, and takes the proper means, will be useful. God will not withhold His grace from such desires and such labours. Oh! my brother, how delightful it is, notwithstanding the humbling and sorrowful consciousness of defects and

sins, to look back upon a life spent for Christ. I thank a sovereign God, I am not without some degree of this."

"These words," said the Rev. Dr. James Hamilton, from the pulpit of Regent Square Church, "were written over night, and next morning death came and set upon them his solemn and irrevocable seal."

As he was about to retire to rest he became indisposed, and Dr. Evans, residing next door, was called in. He prescribed, but thought there was no occasion for alarm. After a restless and sickish night, he slept from half-past four till six in the morning. At six he awoke, and lay calmly for a little while, then held out his hand to his son, and sank into a slumber, which in a few minutes became the sleep of death. Thus was it his happiness to labour to the last, and, his work done, peacefully to pass away.

We close our notice by quoting, with Dr. Hamilton's permission, the following sketch of Mr. James's character:—

"Friday last was the funeral day of the Rev. John Angell James, of Birmingham, a man to whom are applicable, beyond most of his contemporaries, the words, 'After he had served his own generation, by the will of God, he fell on sleep.' For sixty years a consistent Christian, and for fifty-five of these years an earnest and unwearied minister, it was wonderful how much good in that long tract of time he was enabled to do; how much evil he was enabled to prevent. By his prudence, his candour, and, above all, by the weight of his personal worth, many was the congregational feud, or the personal misunderstanding, which he kept from culminating in open rancour or in disastrous disruption; and many was the lagging undertaking which his ardour re-animated, and cheered on to a successful completion; a kind of service which we mention the foremost, as being one of the best and the rarest,—that zeal for the Master which makes a man the peacemaker among his fellow-servants, and which rouses to new effort the depressed and desponding. Of the more obvious and tangible results of his labours, time would fail to tell; but we might mention how, commencing with a congregation of 200 hearers, and a church of forty members, he ended with a weekly audience increased tenfold, and a church membership little short of 1000. We might mention how one little book of his, 'The Anxious Inquirer,' has circulated to the extent of half a million of copies, and been the means of bringing to peace in believing more readers than any uninspired book in our day. We might mention how one good thought of his resulted in sending two millions of Testaments to China; and we might tell how his very name had, in the Midland Counties, become a tower of strength to the cause at once of Congregationalism, Evangelism, and Christian Union.

"He was not a man of marvellous talent or transcendent powers. Even in his own denomination he would have done delighted homage to the higher faculty of many a friend and brother; for he had not the logical subtlety of Wardlaw, nor the close cohering argument of Gilbert; he had not the erudition of Pye Smith, nor the metaphysical grasp of Payne; he could not emulate the quaint sagacity and ingenious fascination of William Jay, nor could he soar aloft in the sudden flight and dazzling gyrations which enabled McCall to shed down on large fields of truth an illumination long sustained and many coloured. But God had given him good gifts—a sound mind, a vigorous constitution, a voice powerful and admirably modulated, warm affection, great administrative skill, and that orderly habit which overtakes much work in little time. And all these gifts God gave him grace to consecrate. Not that no human element ever mingled, but that his great and dominant desire was to do Christ's work in the world, and be useful to his fellow-men. Sustained through half a century, that desire gave a high disinterestedness to

his aims, and a noble consistency to his career. He could hardly be misunderstood, and, making few mistakes, he was not much calumniated. With the good report of all men, he had the love and veneration of the Church of Christ, and every appeal which he uttered came home with all the enforcement of the speaker's saintly character; so that it would be difficult to say which was his greatest service—the good done by his books, so plain, so anxiously practical, so urgently persuasive; or by his sermons, so authoritative and faithful, but withal so tender and sympathetic, in which the voice so often changed, but in which the love and the solemnity never ceased; or by his intercourse with his ministerial brethren, in which it was his never-forgotten aim to maintain a remembrance of their exalted calling, and who beheld in himself so rare a pattern. He desired to be useful, and he took the proper means, and God gave him his heart's desire."

And then, in reference to Mr. James's many labours of love, imitable and calling on all who are faithful followers of the Lord and Master to imitate them, the speaker concluded:—

"Such is the will of God. Such are the beneficent offices towards our brethren which our gracious Master is pleased to accept as offerings of affection to Himself. They involve some sacrifice. They require time and thought, toil and self-denial; nay, they sometimes require what is more life-wasting than the sweat of the brow,—the sweat of the brain, the exhausting expenditure of mind, the pouring forth of affection, and thought, and feeling. But it is well worth while. It is the only way to follow the worthies; it is the only way to follow the Forerunner himself, and join the cloud of witnesses; it is the only way to make delightful hereafter to ourselves the reminiscences of our earthly sojourn, and, after passing away to the everlasting habitations, it is the only way to survive a little longer here in those best shrines, the grateful memories of the good. And thus to work hard through the day is the true plan to fall softly on sleep at its close—no thorn in the pillow, no dread of next waking; the gentle 'good night,' and faint sobs of survivors, melting into angels' songs and heaven's 'good morrow'—the work finished, the world made better, the generation served, the Master glorified."

SINGING FOR SCHOOLS AND CONGREGATIONS.—No. II.

THE question may now be asked, Is there any means by which the majority of our congregations may be sufficiently instructed in the knowledge of music, to take their proper part in the choral service of the sanctuary? There is. I do not say that a royal road to music has been invented. Like all other sciences, music is not quite intuitive; some learning must be gone through. But there is a system now available, beset with much fewer difficulties than any other. More than 50 per cent. of the rough places have been made plain, and some of the most terrible of the hills have been made low. It is also much cheaper than any other; it requires no special type nor engraving; it can be printed by any common printer; and it occupies much less space than the usual or old notation. Any person who can read the Bible can read this new notation, with very slight instruction; there is not a new alphabet to learn. Moreover, the mode by which a knowledge of sounds and of their relation to each other is communicated, is much more natural and simple than in the methods hitherto taught, even by Mainzer and Hullah.

As I want to urge the general introduction of this method for teaching congregational singing, and as I can only expect this through the instrumentality of those who already know a little about music, I must enter upon some explanation of the method.

The old monk, Guido Aretino, invented the *staff*, which is now in use, for writing or printing music. He also adopted the syllables, *ut, re, mi, fa, sol, la, and si*, as the names of the seven notes in the ascending scale. Whenever it is necessary to go beyond *si*, then the syllables are repeated in the same order, because the higher notes are replicates of the first seven. He took these syllables from the first seven lines of a Latin hymn. With the exception of the first (*ut*), they answer their purpose admirably, because, whilst they are very different in sound, they *open the mouth* well. The syllable *ut* was neither euphonious, nor did it serve to produce a good open sound; it has therefore been abandoned, and the syllable *do* substituted for it.

There has been much conflict of opinion, as to whether the syllable *do* should always be confined to one note, or whether it should be movable, and always follow the key-note or *tonic*. The former is the usual practice in France, and thus it has become prevalent in the fashionable teaching in our own country. The latter plan, that is, making the *do* movable, has been the custom in Germany and Italy, and was so in our own country, until we unwisely adopted the French fashion. By the former mode, the sol-fa syllables, *do, re, mi, &c.*, are only other names for the notes C, D, E, &c.; and in France, the letters seem to be discarded; for instead of naming a composition, as "Mozart's Symphony in G," it is called "Mozart's Symphony in *sol!*" But the syllables were originally intended to show not the actual *pitch* of any note, but its position in the scale, with reference to the key-note, or tonic, *do*. Many musicians of eminence, even in France, have been dissatisfied with this mode of using the syllables, and M. Jeu de Barneval proposed, by a new set of symbols, to indicate the tonic (or key-note) and the other six notes in the diatonic scale; but his symbols, although ingenious, were not capable alone of easy adaptation to all the necessities of musical education.

It is to Miss Glover, of Norwich, that we are indebted for the invention of a new notation, and for the restitution of the syllables, *do, re, &c.*, to their original and legitimate use. Abandoning (for vocal music) the old notation—the staff with its five lines and four spaces—and its signatures of flats and sharps, all of which are a tremendous mystery and a great stumbling-block to beginners, she adopted a syllabic notation. She wrote the tune in its proper sol-fa syllables, always retaining *do* as the key-note. It is no matter how high or how low you pitch the tune, each note always bears the same *relation* to the key-note (or tonic). Miss Glover might have called hers the "Tonic Sol-fa system." She made it known as the "Norwich Sol-fa system." It is very little to the credit of our Committee of Privy Council on Education that, although Miss Glover's system had been in practical operation for ten years before the Government singing-book was published, they altogether ignored her system, and left us to all the mysteries of the old notation, and all the barbarities of the French sol-fa-ing.

Mr. Curwen has retained all the essential features of Miss Glover's system, but has considerably improved the details, and for all purposes of vocal music—for the church, the school, and the fireside—has rendered it as complete a system as can be desired.

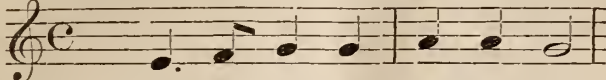
For the encouragement of others, a brief sketch of Mr. Curwen's "difficulties in the pursuit of music" may be useful and interesting. Mr. Curwen is the minister of a Congregational church at Plaistow, in Essex. He takes a

great interest, as all ministers should do, in the education of children. About the year 1838, he learnt a few tunes, and assembling about 200 children for two hours twice a-week, with the aid of a friend, taught the children these tunes. By dint of loud singing, the children were made "to get off" by the ear many tunes. A strenuous attempt was made to teach them a knowledge of crotchets and quavers, flats and sharps, and clefs, but in vain. So far, however, as it went, the results of the ear-singing were good. Singing of hymns took the place of quarrelling and swearing in the lanes and hedge-rows. Mr. Curwen's desire was to make the children love the Sunday-school, and, by means of the hymn-singing, he greatly succeeded. But he was not content with a measure of success when more was to be attained. It became necessary that he should be able to teach the children something of the science of music. But he himself required first to be taught. He could not pitch a well-known tune properly, and he could not make out from the notes a simple psalm tune. He could not read music. Mark his indomitable perseverance. He put himself under a teacher, and painfully plodded on through the drudgery of the early lessons on the piano. Still the mysteries of the old notation perplexed and baffled him. Why, in one case, there were 2, 3, or 4 flats, in another, 2, 3, or 4 sharps, or more, and in another, neither flats nor sharps, was not obvious. His progress was not commensurate to the labour bestowed; he was almost despairing of success. It was now, in 1841, that Providence threw in his way Miss Glover's book, entitled, "Scheme for rendering Psalmody congregational." The novelty of the notation at first discouraged him, but a closer examination led him to see that Miss Glover's plan was "to teach, first, the simple and beautiful *thing* called Music, and to delay the introduction of the ordinary antiquated mode of writing it, until the pupil had obtained a mastery of the thing itself."

He found that her method was more deeply established on the principles of the science than any other. By giving it a fair trial on himself and on a little child who lived in the same house, he became convinced that it was the most simple of all, the most easy to teach, and the most easy to learn. "In the course of a fortnight," says he, "I found myself actually at the height of my ambition, being able to 'make out' a psalm tune from the notes, and pitch it myself! It was the untying of the tongue, the opening of a new world of pleasure!" We cannot be surprised that Mr. Curwen took the first opportunity of visiting Miss Glover. It would not have been very wonderful if he had "proposed," and been "accepted"; but, perhaps, a "previous arrangement" might have rendered that impracticable. Mr. Curwen's visit to the school under Miss Glover's patronage confirmed his impression. Ascending the stairs, he was delighted with the softness, sweetness, and accuracy of tone in the infants' voices. There he heard canons, or rounds, in 4, 6, and 8 parts, accurately performed; and after one hour's singing, at the end of a long tune, the little voices had scarcely flattened perceptibly. Mr. Curwen may well say, "I believe that this method, which we owe to a lady's invention and skill, is destined to make the delightful art of music both commonly understood and easily practised; to aid the joy of thousands, and to cause our psalmody to be once more the voice of our people!"

Mr. Curwen adopted Miss Glover's as the basis of his system. He, however, modified and, as I think, improved the details. (1.) By using small letters, instead of capitals and small letters mixed, by which the appearance was improved and the cost reduced. (2.) By using only such signs and marks as were likely to be found in every printer's case. (3.) By using more distinct bars or *accent marks* placed at equal distances along the page. Besides some other matters which need not be enumerated here.

The following examples may be useful to illustrate in the simplest manner the difference between the French and the old English methods of sol-fa:—

Key C 

mi fa sol sol la la sol

In this case the key being C, or as the French would say, *do*, the sol-fa syllables are the same according to either system; by the French system, because C, the key-note, is always *do*; by the English system, because *do* is always the key-note, and here it happens to be C.

But let us transpose the same musical phrase into another key, say two notes higher:—

French: sol la si si do do si

Key E 

English: mi fa sol sol la la sol

Here it will be seen that the French syllables are the same as they would have been for the notes G, A, B, and C in the key of C; they are only substitutes for the *literal* names of the notes. Though, notwithstanding the alteration of the pitch, the *tune* remains the same (because the relationship of each note to the key-note, or tonic, or governing-note, is the same), the French system takes a new set of syllables, which, instead of helping you to keep that relationship in view, completely destroys it. On the contrary, the English system, though the notes are changed, but the tune unchanged, keeps to the original syllables, thus helping you, *as the words of a song do*, to keep in view their relationship to the key-note. All you have got to do is to take the pitch from E on the piano, instead of from C as in the first example.

That the latter is the *natural* system I am, from my own experience, thoroughly convinced. I found the French system of sol-fa utterly useless; and in singing a piece of music for the first time, I always found my way to each note by what I knew was its *mental effect* (so to speak) with reference to the key-note. The key-note was the starting-post, and it was also the goal, the *terminus ad quem*, to which I was constantly looking forward; all the other notes in the music were merely its co-relatives. And I am satisfied that almost every singer at sight, however expert he may have become in the French sol-fa, must be conscious that he is taking a particular note, whether it be A sharp or B flat, far more by its felt relation to the key, than by its actual pitch.

Such being the natural process, it seems but a short and simple step to the peculiarity of the Glover-Curwen system; that is, to *abolish the staff*, with its mysteries of lines and spaces and ledger lines, and its frightful arrayment of sharps and flats. By the tonic sol-fa system the same musical phrase is written thus, in any key you like:—

| m : - . f | s : s : | l : l : | s : - |

Here only the *initial* letters of the sol-fa syllables are written, and this is all that is necessary. To get the right *pitch* of *mi*, *fa*, *sol*, and *la*, you have only to determine beforehand the *key* in which it will be convenient to sing the tune, having regard to the compass and quality of the singer's voice. When you have fixed the pitch of the key-note *do*, the other notes, *mi*, *fa*, *sol*, and *la*, are easily and naturally ascertained, because they are derived from it by

a law as simple and certain as that which enables a cat to adjust her eye to the greater or less power of the light about her.

In the examples given above, it will be seen that the tune is in what is called "common time," that is, there are four counts or pulses in each bar. In the tonic sol-fa example, the bars are indicated by the thick perpendicular lines. The bar, or measure, is subdivided thus: a thin line (perpendicular) marks the half-bar, and a colon the quarters. A piece of paper can be prepared for copying music, by having printed or written lines and colons, in this manner | : | : |. This is for one bar or measure in common time. For triple or three-count time, it would be thus | : : |, without the thin line in the middle. A sheet of paper so prepared is ready for receiving the initials of the notes, and for one person who can be found able to write music correctly and legibly by the old notation, thousands will be found able to do it on the new system.

I have thus attempted to describe and explain the prominent features of the tonic sol-fa system. It is impossible, in the compass of this paper, to do more. Half-a-crown laid out in the purchase of Mr. Curwen's "Singing for Schools and Congregations, or Grammar of Vocal Music," Ward and Co., London, will be well spent by any person who wishes to know how to make good singing more common. The book is not a bare "instruction book," but is one of the best treatises, if not the best, on musical science extant. It would be well if every minister, teacher, and precentor would read and study it carefully.

Miscellaneous Papers.

(Original and Selected.)

TIMES OF REFRESHING.

(A Sermon by the Rev. John Black, of Red River.)

"When the times of refreshing shall come from the presence of the Lord."—Acts iii. 19.

[THE following is an abridgment of a sermon which appears in the September number of the "Ecclesiastical and Missionary Record of the Presbyterian Church in Canada."

We are induced to give it a place in our pages from its great suitableness to the times, its excellent practical character, and the quarter from whence it comes; for surely it must rejoice the heart of every lover of the Redeemer and of his fellow-men to find that, in solitudes so lately trod only by the foot of the wild hunter, has now appeared "the feet of him that bringeth glad tidings," and that where silence was only broken by the war-whoop of the *red man*, there now echoes the sound of the gospel of peace. Mr. Black has at present revisited Canada, and we presume delivered this discourse when there.]

effects of such times "of refreshing from the presence of the Lord," &c.

II. Whether there is not great need for such times.

III. What means are to be employed in order to secure such times, &c.

I. *Times of Refreshing.*—There is something to excite pleasing sensations in the very sound, yet something that implies an imperfect state. It suggests weariness and rest,—hunger and strengthening food,—a dry and thirsty land, and springing fountains of cool, limpid water, weakness and discouragement of mind, and some good word to cheer and strengthen. It is in your mind associated with all you felt on some past occasion, when you were relieved from bodily weakness or pain, and mental or spiritual depression—and restored to strength, and cheerfulness, and joy.

In discussing the subject thus indicated, we shall—

I. Inquire into the nature, character, and

Times of refreshing from the presence of the Lord are seasons of spiritual awakening and revival—of awakening as regards uncon-

verted sinners—of revival as regards those who are already subjects of divine grace. It is the Spirit of God that works effectually in the hearts of men, whether to awaken them out of nature's sinful sleep, or to reinvigorate their languishing spiritual affections and feelings; and it is, therefore, by the outpouring of the Spirit of God that such blessed times are brought to pass. Hence in our text these times or seasons of refreshing are said to be from the *presence of the Lord*. The residue of the Spirit is with Him, and, out of the exhaustless treasure and store of divine grace laid up in His presence, He pours out copiously for the refreshment of His heritage when it is weary.

When we speak of times of refreshing or revival, we have the idea of a *general* stirring up on the subject of religion. If men begin to think much more on that subject than formerly—if a deepening concern about their souls has seized on the minds of numbers—if many sinners are aroused from their insensibility, and forced, in spite of their pride and stubbornness, to ask eagerly after the way of salvation—and when conversions to God begin to be greatly multiplied, and when the saints feel their languishing graces revived, their doubts removed, and their peace, and love, and hope, and joy abounding—then we speak of the state of things as a time of revival, or “refreshing from the presence of the Lord.”

Now, we believe, that from the beginning the Spirit of God has been working in the hearts of men, *always* beginning and carrying on the work of grace in some heart or other; and that, therefore, God has never been without a witness. But then from the history of the Church it clearly appears that it is His plan, from time to time, to come forth with *extraordinary* power, and visit His Church with *peculiar* displays of His grace and love. Revivals, although they may have a modern name, are not to be discarded as a mere piece of modern delusion, enthusiasm, or hypoerisy. We have instances both in Old Testament and New Testament times; and also in the history of more recent ages. We might refer to the deep religious interest experienced in the days of Moses and of Joseph, of David and the earlier part of the reign of Solomon, and more especially to what took place in the days of Hezekiah, to show that in these ancient days, before the coming of our Lord, the Church of God was not without her seasons of peculiar blessing.

And then, when we come to New Testament times, we find a marked revival in the days of John the Baptist. See what a deep interest then possessed men's souls, and how they flocked to bear the faithful and sometimes awful words of this Elijah revived, to

confess their guilt and repentance, and to receive at his hands the seal of baptism.

And more wonderful still was the work of God on and after the day of Pentecost. See three thousand awakened, convinced in heart, converted to the Lord, and baptized on one day. See five thousand crowding to the Saviour's feet on another occasion, and multitudes at other times besides. And then see what a high and unworldly conduct the converts exhibited, and you will see that here is a revival indeed.

Or if we come to later times, we shall find instances in the remarkable work of God at the reformation in Germany, Switzerland, France, England, Scotland, Holland, &c., under the preaching of the remarkable men raised up by God for his special work in those days.

At a somewhat later period still, in Scotland, there was the wonderful work under Welsh, Dickson, Livingston; and yet a century later, in England, Scotland, and America, under Whitefield and the two Wesleys, and Jonathan Edwards; and in the present century at Kilsyth, and many other places; and now for many months past, what marvellous doings have been witnessed in the United States, which even those who have gone to see them, with great doubts and strong prejudices, have been compelled to confess are the pure and undoubted work of God. Happy the cities, the settlements, the churches, who are thus favoured *with times of refreshing*. Happy the ministers privileged to be instruments in God's hand. Happy the souls who plentifully partake of this extraordinary grace. And it is well worth remarking how beautifully this mode of dealing with men is adapted to the wants and weaknesses of this race. Not only do spiritual affections become languid and require to be freshened with new life, but even the very ideas and impressions of a spiritual and eternal world wax dim upon the soul, through the lapse of time and the influence of the world, and something extraordinary is required to renew these—some fresh testimony that there is a God and an eternity. It must be familiar to all, how events and appearances, however stupendous in themselves, lose their impressions by such regular recurrence as renders them familiar to our minds. What, for instance, can present a more magnificent spectacle than the passage of the sun through the heavens on a clear summer day; and so familiar are we with the spectacle, that we scarcely think of it. It is a part of the regular operation of nature, and passes unobserved. But suppose some day the sun should appear of double size, or that another sun of equal brilliancy were to traverse the heavens from north to south, then all would be struck and filled with amazement—it may be with alarm—

for then it would appear that there is some power superior to nature that can interfere with its regular course when He will. God would thus be brought near. So it is in spiritual things. However mightily the work of God might be carried on, men would soon begin to forget God in it, and to attribute the deep and earnest religious feelings prevailing to natural causes, and so something higher still would be needed to prove that the work was of God. Much more is this needed in a time of comparative indifference, to bring palpably before men's minds that there is a God and a spiritual world. Men require something uncommon to stir them up from time to time. Our private devotions would be more ready to sink into coldness and apathy, were they not quickened by the public services of the sanctuary; and the Sabbath services would also degenerate, were we not stirred up by the occasional occurrences of the sacramental services; so God's ordinary dealings require the aid of these seasons of revival.

The particular effects of such a gracious visitation are just such as we might have expected by considering the circumstance of the case. Sinners are awakened to a sense of their sin and danger. Stout, stubborn hearts, that have withstood all the ordinary means and appliances, now begin to yield and give way; and proud spirits, that would have scorned to ask about salvation, come for instruction, and with deepest earnestness cry to God, and ask your prayers in their behalf. You see a deep concern pervading the mass of the people—no longer that of mere pretence, nor that of intellectual curiosity about Scripture doctrines, but an awful earnestness and engagedness of mind about the salvation of the soul. This is now seen to be the one thing needful. Then prayer is indeed the cry of the heart to God. Then is there wrestling and struggling in earnest; prayer has force and energy in it. "The kingdom of heaven suffereth violence, and the violent take it by force." Opportunities are then eagerly embraced; and the hearer is far more intent on getting something for his soul, than on criticising the sermon either for censure or admiration. Then does the world sink in men's esteem, and then is the Saviour magnified. Then does private conversation take the way of godliness, and ministers can preach with unction and power. Then many sinners are turned to God, and conversions multiplied. And it is not only among worldlings and sinners that such seasons have their effect; they are times of special refreshing to the people of God. You have seen a time of drought, when grain, and grass, and flowers, and every growing thing had become yellow and stunted, and was beginning to hang its leaves and wither for lack of moisture, but

at length a thunder-cloud gathered, and rain fell, and all flourished green again; so it is when "times of refreshing come from the presence of the Lord." Then spiritual affections which had been languid are kindled into new life. Then depressing doubts and fears are removed, and new light breaks in upon the prospects of believers. Then love to their neighbours is a feeling, not a mere duty. Then they can say, I love Jesus Christ; not merely, I hope I love him. Then religious thoughts need no forcing, and prayer is the spontaneous overflowing of the heart, and not a piece of mere task-work. Then Jesus Christ is not a mere idea or a shadow to your mind, but a real person, and a real and present friend. Then sin looks exceedingly sinful; and things that before seemed harmless are now discovered to be hateful to God, and injurious to our highest interests. Conscience is now quickened, and strong moral principles are implanted or confirmed, practical godliness advances, vices and follies are discountenanced, and Christians make more advancement in religion in days now than they did for years, in the ordinary state of things.

And, as there is a marked difference in the inward feelings, so is there a marked difference in the outward expression of them. It has been remarked by ministers who have had the happiness to preach on such occasions, that the work of preaching became easy and delightful, and that there is then an unction and liberty in prayer most pleasant to experience. It has also been remarked, that in no part of the external manifestations is there a greater difference than in the singing of congregations;—the whole heart seems to pour itself out in rapturous songs of praise.

But we cannot dwell longer at present on the effects of these blessed visitations of God's grace and love—visitations at once so glorious to God, and fraught with such blessings to the subjects of them.

II. From what has been said, it is clear enough how extremely needful, and how highly desirable are such seasons of refreshing from the presence of the Lord. The very mention of such times, and the bare possibility of realising such in our own experience, ought to excite in us the intensest longing and the most earnest prayer.

1st.—It is highly desirable for the glory it brings to the God of salvation. Every Christian heart delights in what glorifies God, and adds voices to the choir who sing his praise. And to see multitudes affected with the truth—to see them submitting themselves to the Saviour—to see them returning devout thanksgiving to God for his marvellous grace,—oh! that must be one of the most joyful sights that can be seen on earth.

2nd. It is highly desirable, because by this means the languishing graces of the people of God are revived. How often have they to complain that their love waxes cold! How often do they get into the Laodicean state; lukewarm—neither cold nor hot! How often do they feel a spiritual deadness creeping over their souls! There is no power, nourishment, or sweetness in the word, and prayer is no delight, but a weariness of the flesh; but how different all becomes, when “times of refreshing” come from the presence of the Lord!

3rd. It is highly desirable, because by means of it many souls are saved—awakened and brought to God through Jesus Christ.

4th. It is highly desirable, because it raises to a higher standard the general practice of morality and godliness where it takes place, checks the general current of worldly engrossment and worldly vanity, and sets God’s people to devise and perform great things for the world’s good. It replenishes the treasury of the Lord, and sends forth young men, as it is now doing, to fill the colleges, and thence to proceed to ministerial and missionary fields of labour.

III. What means are to be employed in order to secure such a blessing?

God sometimes sends it unsought, but commonly people have been seeking it earnestly before it came;—not that in the bestowment of his blessings he is dependent on any means or instrumentality whatever; but so he chooses to work, and so also are the minds of men prepared.

1st.—There must be deep self-humiliation. It is when we see and feel our own emptiness, and when we acknowledge it with lowly, longing spirits, that we are prepared to be filled with the fulness of God. And in order that there may be this deep humiliation, there must be a thorough examination of our own hearts and lives; a sight of our need will make us earnest in seeking help where alone it can be found. Humble yourselves, then, under the mighty hand of God; seek a deep sense of sin, backsliding, infirmity, inconsistency; and, being thus humbled, you are prepared to receive the blessing gladly.

2nd. Prayer. There must be earnest prayer. “He will give his Holy Spirit to them that ask him.” “Ask, and it shall be given you.” Times of refreshing have almost always been preceded by earnest prayer on the part of the people of God.

Do you then complain of the paucity of conversions, and wonder why God is a stranger in the land? Let me ask you, have you ever made them a matter of prayer? Every time we meet you, we hear the complaint. Have you ever spent an hour in earnest wrestling with God for the only power that can cure all these evils?

Do you complain of the low state of religion in your own hearts, and of the general coldness of the church? You probably do not complain without reason. And you are afflicted. Well, remember, “Is any afflicted? let him pray.” Have you prayed—wrestled night and day? Many complain who did not pray. Oh! be earnest in prayer, be importunate in prayer: pray in faith, and the day of your deliverance will come. Brethren, if we would see times of refreshing from the presence of the Lord, we must besiege the throne of grace with earnest, fervent, importunate, believing prayer.

3rd. The diligent use of the word, read and preached. It is usually through the word that God works upon men’s souls. He honours his word above all his name. Study it and submit to it; open your hearts to it; read and wait; hear it and wait, for “It is good for a man both to hope and quietly to wait for the salvation of God.” And if you know of any place where the Spirit of God is specially working, be sure and go there. Your soul may be refreshed if you hasten to the place where the rain is falling.

4th. If the children of God would see God’s work revived in the church and in the land, they must remember that our conduct and life are not the least among the means. “Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee.” There must be an open confession of what the Lord has done for their souls, so that others may be drawn and encouraged to come to the same gracious Saviour.

There must be holy consistency of conduct, so that none may have the smallest suspicion of hypocrisy; and there must be a wise and zealous activity in seeking to draw men’s attention to the great concerns of eternity, and to the great salvation that is in Christ Jesus, the Redeemer. And thus, so far as instrumentality is concerned, will something be done to promote the revival of God’s work among men; but, after all, let us still remember, and be at once humbled and thankful, that our times of refreshing must come from the presence of the Lord. Amen.

SEARCHINGS OF HEART.

WE take the following from a very candid, faithful paper read before the Congregational Union, at its Annual Assembly last May, by the Rev. Samuel Martin, of Westminster. It is published by Jackson and Walford:—

The few remarks we shall make will relate to the essential elements of spi-

ritual prosperity, and will be put before this Assembly in the interrogative form.

1. Are we pastors and ministers assured that we have passed from death unto life, and that eternal life is abiding within ourselves? The endorsement of our professed Christian character, first by reception to church-membership, then by admission to a college, and again by the call of a church to the pastorate, and the universal recognition of us as undoubted Christians, is apt to beget false security. I may have been in former years an accredited church-member and an approved student—I may have been subsequently called by a church to take the oversight—I may now be a beloved pastor and a successful preacher, and may have a world-wide reputation—and yet I may not be a Christian. Startling though the assertion may appear to some, it is too much even to hope that we are *all* quickened, regenerated, redeemed men. If one of twelve apostles was a traitor, and if in apostolic days there were “false brethren,” and if Christ will say in the last great day to *many* who have prophesied in His name, “I never knew you,” *it is more than probable that some of us ministers will be lost.* There is nothing in our pastoral functions, or in our ministerial labours, to prevent our being lost—in spite of our prayers and preachings and professions, and of the confidence and love and intercession of our churches; we may never see the heaven we have so often described, and we may know the damnation of which we have so often warned others, by being ourselves damned. Are we, then, resting upon our ministry as evidence of our eternal life; or are we, apart from our official duties, giving all diligence to make our calling and election sure?

2. Do we who teach translate into action the exhortations which we address to others? To what extent can we, as practical expounders of the commandments of our Lord Jesus, say to our converts, “Be ye followers of me”? Do we enforce upon others a style of religious life which we have never adopted, and urge them to seek to rise into a grade of piety which our ambition has never grasped? and do we enforce an amount of prayerfulness and self-denial, and self-mortification and generosity, and patience and perseverance, which is far beyond even our aims? As expositors of the words of the Lord Jesus, we shall necessarily speak of that to which we have not as yet

attained; but the question is, are we following after the things that are before, and do the people see us leading the way up the mountain of holiness, and meeting cheerfully the toils of the ascent?

3. Do we believe all that we preach—truly believe it? and do we preach as occasion demands it all that we believe? Our fellow-Christians expect that we shall declare certain doctrines—are we guided in our deliverances by these expectations, or are we governed by what we know to be the revelation of God? Our churches look to us for a certain style of behaviour, and for a certain amount of benevolent and religious labour—is our conduct moulded by the demands of men, or by our inner life and by a sense of duty to Christ? Oh! these expectations of our fellow-disciples and fellow-servants, how often do they supplant the influence of the expectations of our Master! “I believed,” said David, “and therefore have I spoken.” “We also believe,” said the apostles, “and therefore speak.” Do we believe and speak, and do we speak because we believe? Just as we might expound the Koran, and lecture upon Mahomet, or unfold the sacred writings of the remote East, and lecture upon Buddha; so we may be busy explaining God’s Word, and preaching Christ, having behind the active brain, and ready tongue, and well-stored mind, an evil heart of unbelief. Again—it is easy to offend even Christians, and sometimes very hard to please them—are we afraid to exhibit some neglected truth lest we offend, and do we exaggerate other truths in order to please men?

4. The years during which we have ministered rapidly multiply. As time advances, is our being called by God to minister increasingly clear to ourselves and to others? Is “called of God” written upon us as by the finger of God? Do we know of a truth that the Holy Ghost has made us overseers of the flock of God? Did we take the oversight cheerfully; and do we keep the oversight willingly and of a ready mind, yet feeling that necessity is laid upon us, and that our position would be woful if we fed not the church of God, and if we preached not Christ’s holy Gospel? Could we be allured by the bait of money-getting, or by the charms of literary occupation, or by the ease of a life of pleasure, to give up the ministry; or could any hardship or suffering separate us from pastoral work and from preaching? Oh! happy man who said,

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God"!

5. The Saviour is in our midst; and—now this morning—if calling us each by name, He were to say, "*LOVEST thou me?*" what could we individually reply? Often have we read to our congregations these awful words, "If any man *love* not the Lord Jesus Christ, let him be anathema maranatha." Now, when we have read this curse from the Book, has it recoiled upon us, or has it been lingering like a thunder-cloud over our head, ready to burst in awful storm—or could we now, with all our infirmities, and sins, and shortcomings, look our Master in the face and say, "Lord, thou knowest all things; thou knowest that I love thee"? And does love to our Saviour constrain us to feed the lambs, and to shepherd the flock, and to seek in order to save the sheep that are lost?

6. A new commandment our Master has given to His disciples (in His own words)—"That ye love one another, as I have loved you." Our impression is, that we pastors and ministers are verily guilty in transgressing this commandment with respect to each other. Does not the prosperity of a brother often excite envy, and jealousy, and dislike, and lead to detraction and evil-speaking—and over the faults and failures of their brethren do the stronger and the more prosperous mourn and weep? If the man who shall abide in God's tabernacle, and who shall dwell in God's holy hill, be a man "who backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour," is there not danger of some of us being cast out of God's tabernacle, and of being driven from God's holy hill? We have no reference to any particular individuals or to any special circumstances in these remarks—none whatever; we speak merely the impression which has been deepening for many years, and which is confirmed by various testimonies—the impression that one of our common besetments is an unloving spirit toward each other.

7. And are we *wholly given* to the ministry of the word, and to prayer? Is our various work done with all our heart and soul—with all our mind and strength? Are we making full proof of our ministry? Do we keep ourselves aroused and

awake, and girded with power for our work? Are we strong by the power of the Holy Ghost, and sufficient for our work by the possession and by the use of the "unsearchable riches of Christ"? Are we becoming mighty in the Scriptures? Can we, to use a scholastic phrase, *profess the Bible*—having in a certain sense mastered its contents? and are we still searching the Scriptures, with the conviction that, in acquaintance with its records, there is room for everlasting progress?

And finally, while clothing ourselves with humility, are our views of our calling, as pastors and preachers, sufficiently exalted? We may think too highly of ourselves, but we cannot think too highly of our vocation; and sufficiently exalted views of our calling are necessary to prevent our seeking for and receiving honour from men. A true minister ranks with men of all classes, from the highest to the lowest. Do we act toward men of wealth, and men of social elevation, as though their presence in the places where we minister could give sanction, and importance, and dignity to the services which in Christ's name we conduct; or are we free from the charge of being respecters of persons? Far, immeasurably far from us be all priestly arrogance and hauteur; but if our mission be to all ranks and conditions of men, we must not let any man, however rich or noble, patronise us; nor may we suffer such to expect a service from ourselves which we are not prepared to render to Christian goodness, whether found in the minister of state or in the mechanic, in the peasant or in the peer. Are we, then, refusing to pay homage to mere wealth and to mere rank, and, upon all occasions, magnifying our office?

These questions are suggested not because we have anything to accuse our brethren of, or because we are cherishing suspicion or fear, but merely, as we have already said, to call attention to our state as in the sight of God, and to produce deep searchings of heart. In many cases we are persuaded that self-scrutiny will show causes for gratitude; but if over any one of us the spirit of slumber is prevailing, the suggestion of these questions may lead to self-abasement and to spiritual renovation. Can we, as pastors or as churches, desire less, or aim at less, than the highest kind and the largest amount of spiritual prosperity?

And let us ever remember that there is

a close connection between our own well-being and that of our congregations. But let our churches know that the minister's influence upon his people is not more real than that of the people upon the minister. Many a feeble pastor has been made strong and great by the patience, and gentleness, and loving-kindness of his church; and not a few have been undone by treatment of an opposite kind. Some pastors have been led into much temptation by some of their own flock, and others have been held up in God's paths by the influence of wise and consistent members of their congregation.

A WORD IN SEASON.

BY A LADY.

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."

LOOKING out upon the broad stream of life as it flows past, bearing on its bosom the wretched and the outcast, whose spiritual and moral degradation is faintly typified by the misery and desolation of their daily life, can we forbear asking why it is that there are those with feeling hearts and consciences, in a degree alive to their responsibilities, who do not, and who will not, stretch forth a hand to help one poor soul drifting on in darkness and hopelessness to the ocean of eternity? Surely there is something wrong and unreal in us as communities, when so many *attend* the ordinances of God, and so few *act* upon the spirit they enjoin; and, as individuals, how can we acquit ourselves of the guilt of a brother or sister's condemnation, when there are so many open channels and gracious promises assured to those who faithfully perform and patiently wait the Lord's will and the Lord's blessing on their work?

Why, oh, why are we so deaf to the accusation breathed from every ignorant and godless one, "No man careth for my soul"? How can the indolent and apathetic call themselves followers of Jesus? "He went about doing good," and pleased not himself. And by what title can those who build house to house, and lay field to field, for their own aggrandisement, claim a home in the many-mansioned house? But it is not to the sons of mammon nor the daughters of pleasure we would specially speak; rather is it to those who wear the livery, but despise the service, of Christ, and who

seek to shelter under that cross for whose banner they refuse to fight. Careless ones, have ye never read the denunciation uttered against those "who knew their Lord's will, and did it not"? or have ye never heard the test whereby we know whether the love of God dwelleth in us?—"We know that we have passed from death unto life, because we love the brethren;" and well may you question your interest in a Saviour, if your earnest desire is not continually going forth to show the preciousness of Jesus to perishing sinners.

Salvation is offered to us as solitary beings, but Christ is no sooner realised as the fountain of every good, and the supplier of all the wants of the soul, than "OUR FATHER" becomes the language of the heart, and we seek to bring others into the same fold, under the same easy yoke, and bearing the same burden.

The zeal and love of Paul for his Master never seems to glow with greater intensity than when he utters these words, "O ye Corinthians, our mouth is open unto you; our heart is enlarged." We cannot be a Paul or a John; we may not be a Howard or a Fry; yet may we gain that undying testimony, "She hath done what she could." Seek the Spirit of Christ, the diligence, the self-denial, which must shine in all whom he calls friends. "Ye are my friends, if ye *do* whatsoever I command you." Work lies at the door of each one of us, and spheres of Home or Foreign Missions are in our own towns and villages. Cultivate the most enduring graces, and ask the Spirit to help your infirmities. Above all, be much in prayer; it teaches us how to sympathise with the sorrowing ones, how to speak a word in season to them that are out of the way: prayer is boundless in its power, and is a talisman unlocking every treasure of human sympathy. Know ye none who seem to bear the burdens of others, and to feel all sorrows more than their own? Be sure that they know where they have left their trials and cares. We have need to help one another *home* through this rugged world, where dangers and duties constantly meet, and fear so often triumphs over faith.

Yet is there one point we would press upon those who are not altogether unlearned in work for Christ, and that is steadiness. Often have we grieved to mark the irregular attendance at your

Sabbath school, after our hopes had been raised that you would keep your lamp trimmed and your light burning, and our hearts have been sunk within as we saw that work for missions, and school visiting, and reading to the sick and poor, having lost their novelty, would soon lose their practice too. Alas, alas! that this should be the case, and serious indeed may be its consequence; for who can tell whether some young disciple had set in her heart to follow your example of following Christ, and seeing that you found no beauty in him, and no joy in his service, she too will walk without, and so her day of grace may pass for ever? And you, how will you meet her at the bar of God? Oh, remember it is by "patient continuance in well-doing" that we get our reward, and "no man liveth to himself."

Professors of Christianity, the world expects much from us, and be assured that, if it is blind to the *image* of Christ, it is lynx-eyed to the *attitude* of Christians.

"Let us then be up and doing,
Learn to labour and to wait."

A. M.

INCORRUPTIBLE INHERITANCE.

No poverty there! Millions of good men have left the earth poor; but has one entered heaven poor? Lazarus, the moment before he died, was a beggar at the gate; but a moment after his death his estate had grown so fast that the haughty worldling, still surviving in all his affluence, in comparison with him, was a penniless pauper, Oh poor believers! rejoice in prospect of your great inheritance. It is really immense, inestimable, unspeakable, undefiled, and fadeth not away. Has it not been your endeavour to lay up for yourselves treasures in heaven? Why not oftener think of results there? Fear not. There is good news from that far country. Unsuccessful as you may have been on earth, your heavenly schemes have all prospered.

The treasury of God overflows with your wealth. And it is safe—perfectly safe. Neither "moth nor rust" corrupts it, nor can thieves break through and steal it. Moreover, it shall increase—for ever increase. As long as you live on earth you add to the principal, and its interest will multiply beyond all computation, to all eternity. Cræsus was rich, Solomon was rich, Lucullus was rich; but the humblest heir of God is richer far than all.

THE FATHER-LAND.

FROM "SACRED LYRICS FROM THE GERMAN."

Know ye the land—on earth 'twere vainly sought—

To which the heart in sorrow turns its thought;

Where no complaint is heard,—tears never flow,—

The good are blest,—the weak in vigour glow?

Know ye it well?

For this, for this,

All earthly wish or care, my friends, dismiss.

Know ye the way—the rugged path of thorns?

His lagging progress there the traveller mourns;

He faints, he sinks,—from dust he cries to God—

"Relieve me, Father, from the weary road!"

Know ye it well?

It guides, it guides,

To that dear land where all our hope abides.

Know ye that friend?—In him a man you see;—

Yet more than man, more than all men is he:

Himself before us trod the path of thorns,
To pilgrims now his heart with pity turns.

Know ye him well?

His hand, his hand,

Will safely bring you to that Father-land.

Claus Harms, born 1778.

THE HEALTHY MAN.

Of all the know-nothing persons in this world, commend us to the man who has "never known a day's illness." He is a moral dunce, one who has lost the greatest lesson in life; who has skipped the finest lecture in that great school of humanity, the sick-chamber. Let him be versed in mathematics, profound in metaphysics, a ripe scholar in the classics, a bachelor of arts, or even a doctor in divinity; yet he is as one of those gentlemen whose education has been neglected. For all his college acquirements, how inferior is he in useful knowledge to a mortal who has had but a quarter's gout or half a year's ague; how infinitely below the fellow-creature who has been soundly taught his *tic-doulooureux*, thoroughly grounded in the rheumatics, and deeply *red* in scarlet fever! And yet, what is more common than to hear a great hulking, florid fellow bragging of an ignorance, a brutal ignorance that he shares in common with the pig and bullock, the generality of which die, probably, without ever having experienced a day's indisposition?

TWO DAYS OF JUDGMENT.

MEN should not suppose themselves injured by the blind judgment of men, since God will judge all things, whether good or evil. Paul, therefore, taketh little heed to the judgment that man judgeth, for he knew well from the Scriptures, that if God judgeth thus, then man's judgment must stand, and not else. Thus there are two days of judgment—the day of the Lord, and man's day. The day of the Lord is the day of doom, when he shall judge all manner of men; the day of man is now present, when man judgeth, and by the law of man. Every present judgment will be reversed, if it aught reverseth reason. At the day of doom all shall stand according to the judgment of God. That is the day of the Lord, because then all shall be as He will, and nothing shall reverse His judgment; and St. Paul therefore saith, "Judge nothing before the time, until the time of the Lord shall come, the which shall light the hidden things of darkness, and shall make known the counsels of the heart." And this moveth many men to think, day and night, upon the law of God; for that leadeth to a knowledge of what is God's will, and without a knowledge of this should man do nothing; and this also moveth men to forsake the judgment of man. To St. Paul the truth of holy writ, which is the will of the first Judge, was enough until doomsday. Stewards of the Church, therefore, should not judge merely according to their own will, but always according to the law of God, and in things of which they are certain.—*Wycliffe's Homilies, from Vaughan's Life of Wycliffe.*

WORDS OF THE WISE.

THE mere lapse of years is not life. To eat, drink, and sleep; to be exposed to darkness and light; to pace around in the mill of habit, and turn the mill of wealth; to make reason our book-keeper, and thought an implement of trade; this is not life. In all this but a poor fraction of the unconsciousness of humanity is awakened; and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of exist-

ence; the laugh of mirth which vibrates through the heart, the tear which freshens the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the death that startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in being.—*Dr. Chalmers.*

Actions done admit a correction, not a nullity. Although I will endeavour to mend what is gone by amiss, yet I will labour never to grieve for anything past but sin, and for that always. A small loss shall never trouble me; neither shall the greatest hindrance make my heart not my own. He spake well that said, "He which hath himself, hath lost nothing."—*Feltham.*

No disposition is considered as more important in the realisation of genuine Christianity than true benevolence; and, amid all the glories of religion, this is the most resplendent. Repentance wears a countenance smiling in grief and placid in tears, looking unto Him who was pierced. Faith stands on the rock of eternal ages, and keeps her eye fixed on the cross of Christ. Hope reclines upon her anchor, whilst storms and billows howl around; but benevolence, surrounded with the atmosphere of heaven, smiles with ineffable beneficence, stretches out her hand to relieve the wants of mankind, and, mingling her praises with those of the celestial world, attunes her songs to the melody which encircles the throne of God.

As troubled water is unfit to receive the image of the sun, so the heart filled with impure and disorderly affections is not fit for divine communications.—*Boston.*

A wicked man, beaten out of earthly comforts, is as a naked man in a storm, or an unarmed man in the field; or as a ship tossed in the sea without an anchor, which presently dashes upon rocks, or falleth upon quicksands; but a Christian when he is driven out of all comforts below, nay, when God seems to be angry with him, he can appeal from God *angry* to God *appeased*, he can wrestle and strive with God, by God's own strength; fight with him with his own weapons, and plead with God by his own arguments. What a happy estate is this! Who would not be a Christian, if it were but for this, to have something to *rely* on when all things else fail?—*R. Sibbes.*

The soul is made for God, and never finds rest till it returns to him; when God and the soul meet, there will follow contentment.—*Ibid.*

Missions.

CHINA.

THE REV W. C. BURNS TO THE TREASURER.

Amoy, August 31st, 1859.

MY DEAR SIR,—I have just drawn on you, as Treasurer, for the sum of £50, payable to my own order. Since I last wrote you I have been a good deal at Cheoh-Bey, staying on board the river gospel-boat, and co-operating in evangelistic work at Cheoh-Bey and the neighbourhood, with several of the native Christians. We have had some good opportunities, but I cannot speak of any remarkable result. On two occasions, in order to find shelter from the high winds, we had to take refuge with our boat in a creek, opposite to Cheoh-Bey, and there we found ourselves in the midst of a colony of fishermen, who with their families live entirely on the water. These people showed on both occasions a good deal of interest in our message. I have been down here for the last few days from the effects of a slight cold which I had caught, and which made me weaker than usual; I am again, through the Lord's great goodness, in health, and propose (D.V.) to go up to Pechuia and Bay-Pay to-morrow. Mr. Douglas and Mr. Grant came down from these stations yesterday. Mr. Grant had been nearly a fortnight at Bay-Pay, and seems to enjoy excellent health there, even in this hot weather. Since the chapel was thoroughly repaired, it affords very good accommodation for a missionary—far superior indeed to that at Pechuia, where the chapel,* though built expressly on purpose, is far from being suitable. No doubt, Mr. Douglas has informed you that some time ago, at a church-meeting at Pechuia, the chapel-keeper and preacher, who had been charged with opium-smoking, at last confessed his sin, and was suspended from church-fellowship. There was another assistant there—Tek-I-am (one of the *nine* who had been admitted before I left for England, with Dr. Young in 1854), who had also been charged with returning to his opium-smoking, but the case has lain over for a year or two, through want of evidence. It is my duty now to inform you, that Tek-I-am having been of late a good deal employed

by Mr. Douglas, at An-hai, the *fama* of opium-smoking has arisen 'against him anew at that place, and in consequence, on his return to Amoy, a few days ago, the American brethren Doty and Talmage, with Mr. Douglas and myself, had a meeting with him on the subject. He admitted having smoked opium, though trying to excuse himself by saying that it was prescribed for him by a doctor, as a medicine, when ill. It was the firm conviction of all of us, that the case was worse than this, and, looking at the whole matter, no path seemed open but the one of ceasing to employ him as an assistant. He will no doubt, also, at the first meeting of the Pechuia church be subjected to discipline. The case is a very melancholy one as far as he is concerned, but it is a ground of thankfulness to all of us, that his sin has come at last to light, and that, thus, we trust another hindrance to the progress of the cause of Christ, at Pechuia, is taken out of the way. Of late, in many ways, the Lord has been showing his presence at Pechuia, with the "fan in his hand." Besides the cases I have alluded to, another member (not one of the original ones) has been suspended for inconsistent walking.* And the cloth-merchant, immediately after having been elected an elder, was seized with serious illness, from which, after weeks of suffering, he has not yet recovered. Another member, again, who was employed as a travelling cloth-dealer, has fallen into darkness and melancholy, approaching to monomania; he says, he has lost the precious jewel of faith! and when asked, how or where? he says, that it was at Bay-Pay last year, through his having been tempted, at the instance of another person, to make a sale of cloth on the Lord's day! One of the sons of the cloth-merchant at Pechuia has also, by careless walking, fallen into darkness; and says, he cannot recover the blessing he has lost. In the midst of such trying cases as these, there are still many things that are most comforting. Those who remain faithful receive benefit, as you may suppose, from all these trials. And a fortnight ago, at the in-

* Mr. Douglas has also mentioned this case.

stance of one of the elders at Cheoh-Bey, (who is one of the Pechuia converts, and was one of the chief founders, as he is one of the pillars, of the Cheoh-Bey church), the Pechuia, in concert with the Cheoh-Bey church, observed a season of solemn prayer and fasting, that they might seek the return of the Lord's favour to Pechuia. I was at Cheoh-Bey when this season was observed,—Tuesday, the 16th of August. There was a large attendance of church-members; and when the elder I have alluded to, I-Ju, or Ee-Joo, began to pray, he was so affected that he could hardly proceed. The preacher at Cheoh-Bey, Taw-lo, or Tow-lo, who began his work as a preacher at Pechuia, in 1854, was also sobbing aloud. It was evident that the Lord was in the midst of us. One of the men who has charge of the river gospel boat is a Pechuia member, and seems a very interesting character. He was converted at the age of sixty-four years ago, and frequently says, when he is asked his age, that he is four years old. He is very zealous in aiding the work of preaching. The principal boatman is also a Christian member of the Cheoh-Bey church. You will hear with regret that Dr. Bell is just on the point of leaving Amoy, on his return to England. Into his reasons for this movement I shall not enter. A good many here will be looking with hope towards Dr. Carnegie, as one that may perhaps take his place; but I don't see how he can do so for any length of time, and yet remain in that relation to our Edinburgh friends on the ground of which he is coming out. May the Lord direct all to his own glory, and the advancement of his cause. I have just had a letter from Dr. De la Porte and enclose a few lines to his address. He seems to think it not unlikely that he may come out again to China—Foo-Chow. I don't remember anything more of importance to add at this time; and begging an interest in the prayers of God's people in behalf of this people and myself,

I am, ever yours,

WM. C. BURNS.

P.S.—Sept. 1st, at Pechuia. To-day, I came up in the gospel boat along with Dr. Bell, Mr. Douglas, and Mr. Lee, of the London Mission. Dr. Bell came partly to see this place before his departure, and partly in the hope of being

useful by his medical skill to our afflicted friend, the cloth-merchant. He was suffering from a deep-seated abscess in the thigh, and Dr. Bell gave him at once great relief, and I trust has put him in the way of recovery, by the timely use of the lancet. The sons of the sufferer were very much afraid of the opening of the sore, but the old man and his believing wife exhibited a fine Christian spirit. The Doctor, along with Mr. Lee and Mr. Douglas, is again away for Amoy. How sad to think that, in this country, we shall probably see Dr. Bell's face no more. The result of his experience goes to prove that a medical man must either give himself to the missionary work solely, or not at all. It is hard to combine the two characters.

W. C. B.

JESSIE YOUNG.—Our readers may remember that the late Dr. James Young, one of our first missionaries in China, left two little orphan daughters who have been under the care of his affectionate sisters in Edinburgh. It is our sad duty to announce the death, on the 9th instant, of the elder of these children, Jessie, after but a short illness. With the most engaging dispositions, and a peculiarly gentle and winning manner, she has left a sweet memory behind her; and while her voice was ever loudest, among her youthful companions, in singing the hymns which she had learned to love on earth, those who now mourn her early removal may cherish the blessed hope that she is gone to be with Jesus. Her earliest lessons were received from Booa, the faithful Chinese nurse who accompanied her to England, and whose tender care she never forgot. It is satisfactory to know that kind old Booa commends herself greatly to the missionary brethren at Amoy, whither she has lately returned after a journey to America on an errand similar to that which brought her to this country.

INDIA.

THOSE interested in the evangelisation of India—and what Christian is not?—will read with interest the following letter from Mr. Braidwood, sent to a member of our Church in Lancashire. We sincerely trust Mr. B. may be enabled to obtain all the

assistance which he so much needs for his important work, and that he may be long spared to carry it on:—

Madras, September 15th, 1859.

MY DEAR FRIEND.—It will cheer you much to know that in our Evangelistic Hall a Public Union Prayer Meeting is held every Friday evening at seven, in English, and another on Tuesday evening in Tamil. Many have been refreshed, and at least three persons known to us have been awakened.

The Church is going forward; two years are required to finish it.

The School Hall at Cujiruans is completed. I was taken ill on my way to open it, and obliged to return to Madras. The illness came upon me at Chingleput, in the form of an ague attack, just two hours after I had begun to inspect the very flourishing seminary under the charge of the Liverpool native missionary—the Rev. Ettirajooloo. He has got a large and vigorous work in very inadequate accommodation. I have done all I can to procure a site, but have not yet succeeded. He writes to-day to me here: “I hope you will give no rest to yourself till you see the Free Church Chingleput Mission school-house built. Now is your time.

I am obliged to have fifty boys taught in the verandah, and some of them by myself, where the glare is hurtful to my weak eyes and the heat very oppressive.” Perhaps yourself or some other friend will think of Chingleput. The heathen are given to our gracious Master, although only a few yet have been gathered in from among a people so fearfully destroyed and given up for so many generations, as in Chingleput and all other towns.

Had Mrs. — and yourself seen the Chingleput girls and youths examined on the Scriptures, as Mrs. Braidwood and I witnessed them, you would have said, “They are Christians already.” And so they are in a sense. They are convinced intellectually, greatly improved in tone and moral feeling, and, if left free from parental despotism, many of them, doubtless, would put on Christ by baptism. Ettirajooloo’s three sons hold a creditable position in the school, the two eldest boys, Johny and Alick, being in the first English class. The three girls are taught by Sarah, their stepmother, with some assistance from their father. In such a house, with three hundred scholars of all ages, and three languages continually sounding—Tamil—Telegu, and English,—it is one of the noisiest, liveliest, and yet most orderly beehives you ever saw. There are little girls five years old, and young men upwards of twenty. Had we the means we could plant some of the practised assistants in the surrounding villages. But means here are becoming more scanty every year, and

our Free Church says she cannot help us further.

A small branch at Attoor embraces a purely agricultural population; here and in other villages Ettirajooloo preaches as often as he can. It is such schools as ours, where the teaching and preaching of God’s word are combined, that are best fitted at present to leaven the native mind, and prepare for the coming change when a nation shall be born in a day.

You were desirous to do something for Tripatore. The three agents who were working there have been withdrawn. They were too far off, and we were not able to provide a teacher for the place, they being imperfect in *English*. They are now to work at Wallajahbad, where they will be visited twice a month or oftener, encouraged, and not allowed to be crushed by heathen intrigues and unconquerable difficulties. . . . they have had much travelling, and sickness and trial.

Our general work is needing your kind consideration, and not the less that the mission has been deprived of so many European agents—two this year—Mr. Macintosh gone to Scotland, Mr. Moffatt to the better country.

I hope you will request some member of your house to write me a few lines about the family. . . .

Yours in Christian affection,

JOHN BRAINWOOD.

September 16th, 1859.

MY DEAR FRIEND,—I find I must add a few lines. In the midst of so much useless speculation about plans for evangelising India, I wish some of our best friends would, just as formerly, place confidence in God, and in his tried servants, and help us to work out the settled convictions of our own experience. One of these convictions is, that teaching in schools and preaching must go together for some years to come, until the great mass of the native mind is quickened and affected by the impartation of truth. These endless schemes are little worth. Look at our real position. We have raised up many useful agents, and are on the eve of dismissing them unless we get help. Help has always come hitherto, though sometimes too late. All that is wanted is, that Christians here and in Britain shall give a reasonable remuneration to well-trained and effective agents, that they may devote their whole energies to the work. Until the heads of families, and these, caste families, are converted, the Christian converts in India can do little to urge on the work in the way of contributions of money. And Europeans, partly because their own burdens in the way of taxes are rapidly increasing, and partly

because the demands of so many societies and benevolent enterprises are greatly multiplied, neither can nor will give to our mission as in bygone years. In these circumstances we can only look to God to move the hearts of those who possess means, that they may devise liberal things until the idols are abandoned, and the Lord Jesus is welcomed by India's millions.

Rajah labours here among the native congregation, and addresses frequently the adult masses. He has also a very interesting audience on Sunday morning in Dr. Patterson's dispensary. Fenkaturamah has the charge of the Nellore station, and has hitherto borne the burden well. It is not easy for a native missionary to stand alone among proud Europeans, and a native community secretly despising him as renegade who has spoilt their caste and religion, and committed every thing horrible by becoming a Christian. Ramanoojium, Frost, Bauboo, Paranasiven, and a number of others are acting a faithful part as Christian helpers, both in teaching and preaching. We have four divinity students, and a large normal-class for teachers, besides a great number

(about 2,500) of pupils at all different stages. Our access to both old and young is only limited by our physical strength, which we often wish were sevenfold.

Last year's adverse decision in the case of Nawainsawney broke my spirit much; my body was very weak at the time. Now he is a rejoicing young Christian. Another youth of Trevandance has been taken by Jesus to himself; he went away very joyfully from earth, twelve days after Mr. Moffatt's death. Ruthmune was awakened by Nagulingune, and carried off to Chillunebarun by his relatives; after four months he made his escape to Pondicherry. There, as the only resort, he gave his earnings to two fishermen, who paddled him along two nights and two days till he came to Madras. He had no water and no sleep all the hundred miles, and only three sticks between him and the sharks. His intrepidity has been remarkable.

But I must stop, with much regard,

Yours ever,

JOHN BRAIDWOOD.

Correspondence.

To the Editor of the English Presbyterian Messenger.

DEAR SIR,—At your own request, I beg to express the deep interest awakened in my mind by a recent visit, as one of a deputation from the Home Mission, to the county of Northumberland. The Rev. R. H. Lundie, of Birkenhead, was the other clerical member of the deputation; Messrs. Gordon Brown and Robert Lockart (of Liverpool) elders, were the lay members. The deputation met the Presbytery of Northumberland (convened *pro re nata*) at Alnwick, on Tuesday the 8th of November; and after receiving valuable suggestions the deputation, two by two, went forth to discharge the duties assigned them. I was myself accompanied by Mr. Lockart; and I am sure that I but give expression to the sentiments of my excellent brother, Mr. Lundie, when I say that the moral weight and value of such lay help, and especially on the special mission which we were sent to execute, was invaluable. We had to plead with the people for a more liberal and generous sustentation of the Christian ministry. We who were ministers felt it alike our duty and privilege to declare faithfully and affectionately those parts of

the "counsel of God" which command that "he that ministereth at the altar should live by the altar;" and that he "that is taught in the word" is to "communicate to him that teacheth in all good things." Furthermore, we argued that the claims of the ministry were not to be estimated, nor to be regulated according to the low standard prevailing in times past; that the payment of stipend should not be regarded in the light of a secular bargain; that it should be paid not so much according to space occupied by individuals or families, but "as God had prospered them." We held cause, and maintained that *this* form of money-giving should be as truly regarded as an offering of love to Christ and his cause, as is a donation to a Bible or Missionary Society.

But when our lay friends followed up our teachings and appeals, by their own facts, figures, and arguments, and demonstrated the general inadequacy of the support given to ministers *from a lay standpoint*—the effect was marked, and I trust that the results will show that it was decided also. I am not attempting to

THE
ENGLISH
PRESBYTERIAN MESSENGER.

1859.

"I have carefully examined all religions. None appear to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion. I have diligently studied Popery and the Reformati-
ons. The Protestant religion, I think, is the only good religion. It is all found in the holy Scriptures,
the Word of God. From this, as from a fountain, all religion must be drawn. Scripture is the root, the
Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it."—

CLAUDE.

VOL. X.] NEW SERIES.

LONDON:
MARLBOROUGH & Co., AVE MARIA LANE.

ADDRESS.

It is nearly fourteen years since the first number of our Magazine was published. Time flies. "Our fathers, where are they?" Not a few of them, both lay and clerical, have passed away. Of the sixty-eight ministers whose names were published in the first volume, only twenty-three are with us now. Some of the remainder are labouring in different parts of the world; others are no more. Of those zealous men who, during disruption times, laboured much, and gave much—"bearing the burden and heat of the day"—comparatively few remain. Alas! the places of some of them are yet vacant. Perhaps better times are at hand.

The year about to close has been a year "to be remembered" in many places. Showers of blessing have descended, refreshing weary heritages. The clouds, "big with mercy," have been hanging over *us*, but the rain has not yet come down. Have we not reason to be fearful, lest they pass away and leave us still dry?

In our own sphere of duty, the services we have been able to render to the Church or the world during the year have been limited and imperfect. None can be more conscious of this than we are. But the difficulties and discouragements of the work are many. Our sphere of action is limited; our resources much more so. But the labour has not been all in vain. *Some* good has been done, some useful service rendered to the Church. To those who have given us any assistance in our "labour of love"—to Ministers and others who have supplied us with articles or intelligence, and to those who have in any way assisted the circulation, we render our cordial thanks; we trust they may be able to continue their services during the approaching year.

And as the changes and removals which take place in our congregations during a year often affect injuriously the circulation of the Magazine, we trust that Ministers will kindly favour us with a pulpit notice during the present month, and that others also will do what they can to introduce it into all the families of the Church.

LONDON, *December 1st*, 1859.

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write a report of duty done. This has been furnished to the Home Mission Committee, whose servants we were. But I cannot help expressing my delight at finding such a *very numerous* Presbyterian population in Northumberland. They are, in fact, embracing the three classes—of farmers, “hinds,” and shepherds—the people of that border country. Our Church is strong there, and I feel that ministers, office-bearers, and people may justly claim general sympathy and affection,—based on an intelligent acquaintance with their numbers and importance. In the congregations visited by myself and Mr. Lockart, there are nearly 3,000 communicants.

I found throughout my journey everywhere a goodly measure of zeal and earnestness, and cheering evidence of growth and progress. Churches and manses had been either built or improved and enlarged. Tokens of confidence and esteem had been in several cases presented to ministers, and a hearty willingness was generally expressed by office-bearers (whom we met separately, either before or after the public meetings) to co-operate practically and loyally with those proposals which we brought before them. I would also express my hearty satisfaction in finding several of the *alumni* of our Theological College settled happily and labouring successfully in Northumberland. I must refer likewise to the pleasing condition of matters, both secular and spiritual, in connection with the congregation at Morpeth, under the pastoral care of the venerable Mr. Anderson, the father of the Northumberland Presbytery. At the very numerous meeting assembled in his church on the evening of the 17th instant, there were visible evidences that a spirit of earnest piety and of genuine revival is in blessed operation among the people; and I trust and pray that it may spread over the whole country. Mr. Anderson's congregation will, ere long, enter their new and beautiful church. Tractarianism, busy and aggressive, as well as popular ignorance and vice, will thus find themselves confronted by a formidable antagonism, and our own Synod will have reason to rejoice in an increasingly effective representation of its doctrines and its discipline.

3 Arundel Place, N., J. WEIR.
London, Nov. 21st, 1859.

HEXHAM.

WE very willingly insert the following communication from a Deacon of the Hexham congregation. Nothing was farther from our mind than to do injustice to that congregation by what was

said with reference to the removal of Mr. Henderson; and those of our readers who will peruse the following statement will consider that the Hexham people have no reason to be ashamed of themselves. After a few prefatory sentences our correspondent says:—

“The Hexham congregation is small. Seventy communicants is the average number. Fifty-two pounds a-year was the minister's income, until the late Mr. Gordon's time, when it was raised to one hundred pounds. After his decease, Mr. Henderson, who knew the circumstances of the congregation well, being in the same Presbytery and having occasionally preached at Hexham, offered himself to them at £120 per annum. This sum has been punctually paid, and presents, amounting to £18, given by the congregation during his two and a-half year's ministry in addition. In Mr. Henderson's time, a debt upon the church of £400 has been paid off. Two-thirds of this amount has been contributed by the people themselves, amongst whom I have no doubt the Income-tax collector's returns would not show more than six heads of families with an income greater than their minister's, after it was supplemented from other sources. He was married and had one child. Of how many congregations in our large towns can this be said?

“During Mr. Henderson's ministry an annual amount of over £260 (or an average of nearly four pounds per annum for each communicant) was raised.

“I do not think any church suffers from its liberality; but if the Hexham church goes on raising money at this rate, it will be a pattern to the other churches, instead of being reproved for starving its minister. But wishing to make as few remarks, and to be as succinct as possible, I have confined myself to the facts of the case, trusting to your candour to give them insertion, so that both sides may be seen, and this church occupy its proper position in the estimation of the others, which would not be the case if your questions were unanswered; and will only add, in conclusion, that I see nothing wrong in ministers trying to make the ‘best of both worlds,’ provided it is done fairly, candidly, openly, without bitterness, and in the spirit of their Lord and Master Jesus Christ. I am a Deacon of the church at Hexham, and remain,

Hexham, Nov. 18th. “W. B.”

CHINA MISSION.

48, *Euston Square*, Nov. 19, 1859.

DEAR SIR,—In answer to a correspondent in your October *Messenger*, as well as for the information of the friends of the Chinese Mission generally, I regret to say that for nearly three months Mr. Swanson's departure for Amoy has been retarded by illness. According to the accounts last received from Thurso, he had not sufficiently recovered to undertake the journey to London; and it will be for the committee, acting under the best medical advice, to determine whether it would be right and prudent after such an illness to allow Mr. Swanson to proceed to an arduous sphere of labour in a somewhat trying climate.

In the meanwhile, the friends of the Mission will be happy to learn that the Rev. H. L. Mackenzie, an *alumnus* of New College, Edinburgh, and a licentiate of the Free Church Presbytery of Lockerbie, has accepted the invitation of the Synod's committee to go as another missionary to Amoy. Mr. Mackenzie will probably be ordained by the Presbytery of London, in January next, and holds himself in readiness to proceed to China immediately thereafter.

Perhaps you will allow me to use this opportunity for inviting to another subject the attention of the Church's probationers and younger ministers. As you are aware, the Synod has resolved to sustain a missionary in India, in connection with the Free Church Mission there. As yet neither has our own committee nor the committee in Edinburgh succeeded in finding a missionary. However, I can scarcely believe but that, when this is sufficiently known, some one will offer. With yourself I deeply deplore the loss to our Church of ministers like Mr. Henderson, of Hexham, and Mr. Stuart, of Falstone. Within our bounds I fear that there may be others, who for similar reasons are not indisposed to leave their present charges. If so, I would earnestly invite their best consideration to the claims of this Indian Mission. For an earnest and devoted minister there can be no nobler field, nor fellow-labourers with whom it would be more delightful to co-operate, than are to be found in the three great Indian Presidencies. I remain, dear Sir,

Yours very truly,

JAMES HAMILTON.

Notices of Books.

North British Review for November, 1859.
No. 62. Edinburgh: W. P. Kennedy.

THE number of quarterly reviews has greatly increased since the *Edinburgh* and *Quarterly* divided the field between them. This, of necessity, imparts a somewhat sectional aspect to their essays. But the amount of talent and accomplishment existing among the contributors to the higher order of monthly magazines is a guarantee that there exists among us mental vigour sufficient to supply our numerous Quarterlies. The *North British* holds its own well among its competitors. The present number opens with an article on the State Papers of the time of Henry VII. It is followed by a long and interesting article on Canning, whom the reviewer, and with justice, deems now undervalued. We could have wished an extract or two from the great orator's speeches. "Libraries" and "Japan" form the subjects of two informing essays. "The new exegesis of Shakspeare" opens up a fresh source of inquiry about the greatest name in all literature. If any of the readers of our *Messenger* are believers in M. F. Tupper, perhaps the very clever article on his recent novel will

undeceive them. An original poet, who has chosen to clothe his conceptions and imagery in the Dorsetshire dialect, is next introduced to the readers of the "Review." A distinguished Christian philosopher performs well the duty of exposing the flimsiness and egotism of Baden Powell's last work; and from a pen, easily to be recognised, light-houses and life-boats receive their due meed of exposition and illustration. The critical notices at the end embrace De Broglie's "Church and Empire," Payson's works, Stahl's "Gerson," and other recent publications. We have no fault to find with a number which is fresh, varied, vigorous, and every way well sustained. But considering that we no longer have a *Foreign Quarterly*, we would desiderate that the *North British* should apportion a larger part of its space to the literature of the Continent. Not to speak of German or French (which do get some little measure of justice from our Quarterlies) there are issuing from the Spanish and the Italian press works from time to time of which at present there seems no likelihood of English readers hearing of except through their reviews. Let the *North British* do its part to supply this deficiency.

Chambers' Encyclopædia; a Dictionary of Universal Knowledge for the People. W. and R. Chambers. 1859. Parts 1 to 7.

THE enterprising publishers of this periodical announce it to be, in the meantime, their crowning effort for popular instruction. A career of thirty years, very successful for their own pecuniary interests, has proved the capacity of the famed Peeblian brothers to hit the popular taste, as well as inform the popular mind. The work before us has been in the seventh part brought down to "Artery," and in the 448 pages to which it has already run, there is a vast deal of useful and interesting information conveyed in simple and appropriate language. There is also a large number of well-executed woodcuts. Considering the great cheapness of this Cyclopædia, and the great extent of ground which has to be traversed in it, it must be pronounced to be, for the money, a very superior publication, and we hope those of our readers not acquainted with it will procure it. There are many whose purses and whose accommodation do not admit of their having more expensive works of the kind. We regret, however, that in the classical department there is not more completeness. We have no mention of Achilles (Tatius), of Alciphron, or of Aelion. Where an ancient author is mentioned, it is, on various occasions, not in a correct way. Thus in the article on Arrian, his "Tactics," the largest of his works, except the "Expedition of Alexander," is ignored, and the "Periplus of the Erythræan Sea" is spoken of as a separate treatise, whereas it forms a part of his book on India. We do not of course expect, in a popular publication like this, a large space devoted to classical, or any other sectional literature. But a reasonable degree of completeness is to be looked for, and inaccuracy is one of the worst faults that a book for the people can have. In a publication emanating from the study of Blackie and Schmitz deficiencies on classical subjects should not exist. Some competent hand should have a special superintendence of all the articles on one class of subjects. More than a mere general editor is needed in a work like this.

T British and Foreign Evangelical Review. No. XXX. James Nisbet & Co.

Our space will not permit us to do more than call attention to the present number of this excellent Quarterly, and present our readers with a list of its articles. The original department consists of papers on "The Book of Daniel," "Murchison's Siluria," and "Anselm and his Theory of the Atonement;" from America the papers are "Arnauld, Reid, Hamilton: Immediate Perception," "Trench on Revision," "Theology; its Idea, Sources, Uses," "The United States a Commissioned Missionary

Nation," "Language as a Mefying Man," &c., &c. The fare is varied and *substantial*.

The Faithful Servant: his Life and its Lessons. By the Rev. William Landels. Nisbet & Co.

The Ulster Revival, in its Religious Features and Physiological Accidents. Nisbet and Co.

THE first of these pamphlets is a graceful tribute to the memory of the Rev. John Angell James, by Mr. Landels, of Regent's Park, and will be read by many with pleasure and profit; the second is a neatly got-up collection of the very able papers read at the Evangelical Alliance in Belfast, by the Bishop of Down and Connor, the Rev. Charles Seaver, Rev. J. A. Canning, and Dr. M'Cosh. The publishers have rendered good service to the public by presenting these able and valuable papers in so convenient a form at a very small price, and we trust they will secure, as they deserv, an extensive circulation.

Friendship with God: By the Rev. Charles Stanford. Fourth Edition. Jackson and Walford.

MR. STANFORD does not appear often in print, but what he does publish repays perusal. Those who have read his "Memoirs of the Rev. William Rhodes" will be glad to meet him again. The present is a small tractate of about thirty pages, rich with consoling and ennobling sentiments. We are glad to observe that the author is soon to publish a larger work to be called "Central Truths."

The Practical and Devotional Family Bible: containing the Commentaries of Henry and Scott. Condensed by the Rev. JOHN M'FARLANE, LL.D. Glasgow: Collins & Co.

EVEN in these days of condensation and economy this work may claim pre-eminence. As far as we know, it is the cheapest of "comprehensive" Bibles. Besides the text of the authorised version, in clear and legible typography, and an excellent selection of parallel passages, *printed at length*, it gives in judicious combination the best notes of Henry and Scott; and, over and above the usual tables at the end, it supplies its possessors with an abridgment of Dr. Eadie's Biblical Cyclopædia. It is handsomely bound, and we understand is supplied by the publishers to their subscribers for a guinea. It would be difficult to find a more desirable ornament for the cottage library, or a more delightful companion for the Sabbath-day; and the thanks of many will be rendered to the enterprising publishers for having brought within their reach such a treasury of instruction and improvement.

Presbyterian Church in England.

CHURCH MANUAL.

THE most active friends of our Church have, for years past, often felt the want of a carefully prepared statement of our principles and polity to place into the hands of the youth of our congregations, and others about to join our communion; but the Synod not having undertaken the preparation of such a document, what was everybody's business became nobody's business, and therefore inquirers have been left to peruse the "Confession of Faith," the "Sum of Saving Knowledge," and the "Directory for Public Worship," a task which very few care to undertake.

We are glad in being able to announce to our readers that the want just named is about to be supplied. At the request of the Presbytery of London, Dr. M'Crie, some time since, undertook the preparation of "A Manual of the Presbyterian Church in England," which is now ready for publication. The task could not have fallen into more able or willing hands, as the result will show.

Without puffing, we can honestly say that, thanks to the author and the publisher, it is a marvel of *condensation* and *cheapness*. The little work is divided into the following chapters:—

- I. Our History.
- II. Our Doctrinal Standards.
- III. Our Worship.
- IV. Our Polity.
- V. Our Church Principles.
- VI. Our Position in England.

It consists of twenty solid pages of letter-press, done up in a beautifully printed enamelled wrapper; and, that it may be placed within the reach of the poorest of our people, it will be sold at *one penny*, or 8s. per hundred.

Our friends may obtain copies along with their *Messengers*, or direct from the printer and publisher, Mr. R. K. Burt, 90½ Holborn Hill, London, E.C.

We sincerely trust that every *Session* connected with the Church will see it to be their duty to keep a supply of the "Manual" on hand, in addition to what they may distribute at once, so that they may always have a copy ready to be given or sold to every one joining their respective communions.

HOME MISSION FUND.

	£	s.	d.
St. Andrew's Free Church Missionary Association, Manchester	5	10	0
St. Andrew's Free Church Juvenile Missionary Association, Manchester	11	10	0
Association, Regent Square, London, for past three quarters	51	8	5
Collection, Trinity Presbyterian Church, De Beauvoir Town, London	8	5	3
<i>Manchester, Nov. 19th, 1859.</i>			

SCHOOL FUND.

	£	s.	d.
Regent Square, London, Association to Michaelmas	23	12	3
South Shields, Collection	1	10	0
Felton	1	1	2
Monkwearmouth	0	12	0
Bavington	1	10	0
Trinity, De Beauvoir Town, London	7	1	0

JOHN JOHNSTONE,
Treasurer.

*New Bond Street, London,
Nov. 21st, 1859.*

Presbyteries' Proceedings.

PRESBYTERY OF NEWCASTLE.

THIS Presbytery met, *pro re nata*, in the John Knox Church, Newcastle, on the 11th Oct., "to consider an application from the congregation at Hexham for moderation in a call, and to prescribe subjects of examination to Mr. John Kelly, student in Divinity."

Present: Revs. P. L. Miller, J. Jeffrey, A. Saphir, J. Brown, and J. Reid, with Mr. Thomas P. Dods, Elder.

Mr. Miller was elected Moderator *pro tem.*, and the meeting duly constituted. The circular calling the meeting was read, and the Moderator's conduct approved.

A petition from the congregation at Hexham, praying the Presbytery to grant moderation in a call to the Rev. George Farquharson, preacher of the gospel, to be their minister, was laid on the table and read. A commission in due form appointing Messrs. Thomas Davidson and Thomas P. Dods to appear at this meeting and support the prayer of said petition, was also laid on the table.

It was moved, and agreed unanimously, that, the Presbytery considering that the people at Hexham are unanimous in their choice of Mr. Farquharson, and, further, that intimation was given to the congregation on Sabbath last that, subject to the appointment of the Presbytery at this

meeting, Mr. Jeffrey would preach in Hexham Church, and moderate in a call to Mr. George Farquharson next Sabbath, appoint Mr. Jeffrey to preach at Hexham on Sabbath next, 16th inst., and moderate in a call as aforesaid; and that the Presbytery meet here this day week to dispose of said call.

The following subjects of examination were prescribed to Mr. John Kelly, viz.: Latin, Horace, Odes, B. I.; Greek, Xenophon's Mem., B. I., chap. 1, 2; Hebrew, Gen. chap. xxii.; Mathematics, Euclid, B. VI., and Cubic Equations; Moral Philosophy, Dr. Brown on Relative Suggestion; Logic, the Syllogism; Church History, Century 16th; Theology, the Arminian Controversy.

Messrs. Miller, Jeffrey, Saphir, and Reid, were appointed a committee to examine Mr. Kelly, and report; Mr. Jeffrey, con- vener.

The Presbytery then adjourned to meet here on Tuesday next, the 18th of Oct., at eleven a.m.

The meeting was closed with prayer.

Tuesday, Oct. 18th, 1859, the Presbytery met according to adjournment, and, in the absence of the Moderator, was duly constituted by Mr. Miller. Present: Rev. P. L. Miller, Moderator *pro tem.*, Revs. J. Jeffrey, William Dinwiddie, G. B. Blake, and J. Reid, with Messrs. Dods, Brewis, and Morrison, Elders.

The minute of last meeting was read and approved. Mr. Jeffrey reported that, according to instructions, he had preached at Hexham on Sabbath last, and moderated in a call to Mr. George Farquharson. The call, signed by eighty-nine members and thirty-eight adherents, was laid on the table. Mr. Farquharson's license by the Free Presbytery of Edinburgh was laid on the table, and he was admitted a probationer within the bounds.

The following resolution of the Hexham congregation was laid on the table, and ordered to be engrossed in the record, viz.—“Considering that the remuneration the congregation have been hitherto able to give their minister is inadequate to his proper support, and insufficient to induce a man of ability to remain among them, and, also, considering that the church is now free from debt, unanimously resolve to use their utmost endeavours to increase their minister's salary.”

The call was then sustained, and Mr. Farquharson being present, and the Moderator having put the call into his hands, he stated his acceptance thereof.

The following were then prescribed as subjects of trial, viz.: Latin Thesis, “An nonnulli libri Canonici perierint?” Greek Exegesis, Rom. ii. 14, 15.; Popular Discourse, Rom. v. 7, 8; Homily, Matt. xxvi.,

41; Lect., Psalm lxxiv. 1, 7; Greek Testament, *ad ap. lib.* Heb., Ps. xix.; Church History, Century 16th; Theology, the Decrees.

The Presbytery then adjourned to meet here on Tuesday, the 22nd Nov., at eleven a.m., to hear said trials.

The meeting was closed with prayer.

PRESBYTERY OF LONDON.

THIS Presbytery met on the 8th of November, at 29, Queen Square, Bloomsbury. There were present, the Moderator (Mr. M'Millan), Drs. Lorimer, Hamilton, and M'Crie; Messrs. Fisher, Kimmitt, Duncan, Chalmers, Keedy, Roberts, Alexander, and Ballantyne, Ministers; and Messrs. Ritchie, M'Laurin, Bruce, Scadloch, M'Donald, Tulloch, and Dr. Macaulay, Elders.

An elder's commission from Southampton, in favour of Mr. M'Kean, was given in and sustained.

Mr. Stewart, of Portsmouth, having intimated by letter the appointment of a session from the members of his own congregation, the temporary session was discharged.

On the motion of Mr. Ballantyne, seconded by Dr. M'Crie, the Rev. Dr. Graham, of Bonn, was requested to take his seat with the Presbytery.

Dr. M'Crie introduced the overture of which he gave notice at last meeting, calling for a declaration of the sense in which this Church understands that portion of the Confession of Faith relative to the province of the civil magistrate in matters of religion, similar to an act passed several years ago by the Free Church of Scotland. The terms of the overture were given in last number of the *Messenger*. The rev. doctor concluded a speech in support of it, by moving its transmission to the Synod. Dr. Macaulay having suggested that it might be well to leave out of the overture all reference to the Free Church, and proceed *proprio motu*, Dr. M'Crie replied that he did not think it right to leave a matter of so much importance quite open and undecided; and that, as the kind of thing he wished the Church to do had been already done by the Free Church Assembly, he felt it necessary to point to that, and was therefore of opinion that the reference should be embodied in the overture. The motion having been seconded by Mr. Chalmers, who dwelt on several reasons in favour of it, the Presbytery unanimously agreed to transmit the overture to the Synod.

Arrangements were made to receive a deputation from the Home Mission Committee in December, and a meeting of office-bearers, with a special view to the interests of the Home Mission, was appointed to be held on the evening of the 6th of December.

THE PRESBYTERY OF CUMBERLAND.

[WE regret that the following report, which

reached us too late for the October number, was omitted last month.]

This Presbytery met at Maryport on the 6th of September; present, the Rev. W. Tweedie (moderator); W. Harvey, J. Burns, ministers; Messrs. H. Sands, J. Burnett, and J. Brown, elders. The Presbytery proceeded to take Mr. D. C. M'Cleod upon trials, when he delivered an exegesis, exercise in addition, homily, lecture, popular sermon, and underwent an examination in church history, theology, Greek, and Hebrew. The Presbytery, taking a conjunct view of the whole, agreed to sustain the same with high approbation, and to proceed with his ordination at Workington, on Friday, September the 30th, 1859, at two o'clock in the afternoon; the Moderator to preach and preside, Mr. Burns to expound Presbyterian polity, and Mr. Harvey to address the minister and people. The Presbytery appointed Mr. Burns to serve the edict at Workington, on Sabbath, September 25th, 1859, in the usual way. Mr. Burns was also appointed to moderate in a call from the congregation of Brampton in favour of Mr. Peter Taylor, licentiate of the Free Church of Scotland, on Thursday, September the 15th, 1859. The officiating minister was appointed to read the usual edict on Sabbath, the 11th of September. The Presbytery agreed to meet at Workington on Friday, September the 30th, 1859, at two o'clock. Closed with prayer.

30th of September, met by appointment in Workington, at two o'clock; present, the Rev. W. Tweedie (moderator), W. Harvey, J. Burns, ministers; Messrs. H. Sands and J. Burnett, elders. The Rev. Dr. Bonar, of Edinburgh, Rev. Joseph Geddes, from Ireland, and Rev. A. Brydie, Scotland, being presented, were associated with the Presbytery. The minutes of the last meeting were read and sustained. The edict was returned duly attested. The clerk having gone to the precentor's desk, and called for objections, and none having been forthcoming, the Presbytery proceeded to the church, where the Rev. A. Brydie, by request, preached from Psalm cxlix. 2. Mr. Burns gave an explanation of Presbytery, the Moderator asked the questions, and offered up the ordination prayer, and Mr. Harvey addressed the minister and people; and Mr. M'Cleod was cordially welcomed by the people afterwards. The Presbytery having returned from the church, Mr. M'Cleod's name was ordered to be added to the roll, when he took his seat as a member of the court, engaging to sign the formula when and where required. A call from the con-

gregation of Brampton to Mr. P. Taylor, preacher of the gospel in connection with the Free Church of Scotland, was read and sustained; Mr. Taylor having produced a copy of his license and Presbyterial certificate, with which the Presbytery was fully satisfied.

The Moderator placed the call in his hands, and asked whether he accepted of the same.

Mr. Taylor having accepted of the call, he was appointed to supply the pulpit *ad interim*, and at the same time the following subjects for exercises were prescribed to him:—1. Lecture, Col. xix. 12; 2. Exegesis, An infantes fidelium baptizandi sint; 3. Exercise and addition, John vi. 66-69; Popular sermon, James i. 18; Church History, 16th century; the Gospel of John; Hebrew, the first four Psalms, and Theology.

The next meeting of Presbytery was appointed to be held in Maryport on the second Tuesday of November. Closed with prayer.

WOOLWICH.—It having become necessary that this church should undergo certain interior repairs, it was closed during the month of October. On the 7th November it was re-opened by Dr. M'Crie, who preached two impressive sermons, after which there was a collection to liquidate the debt contracted in renovating the church. Next Sabbath, the Rev. Dr. Lorimer preached; and on the 20th, the respected pastor of the congregation again occupied the pulpit in which he has now officiated for twenty years—the repairs and painting have been done with great neatness and taste. The congregation have been aided in their laudable efforts to make their church a comfortable and handsome place of worship, by several kind friends who take an interest in the important field this church occupies among the Presbyterian civilian and military population in this large Government town.

HARBOTTLE.—Mr. Middlemass, in the name of those who meet in the house of Mrs. Davison, Netherton, lately presented the Rev. S. Cathcart with a beautiful gold guard chain, as a small token of their gratitude, and mark of their esteem, for his monthly services on Sabbath evenings so generously supplied for so many years. It is gratifying to the minister of a congregation so widely scattered, that when he carries the gospel to their villages, they appreciate his labours, and not only encourage him by their presence, but in substantial remembrances.

[So much of our space being occupied this month with Title and Contents, we are obliged to leave over several articles and letters. A report of the Lancashire Presbytery and other Communications arrived too late for insertion.]

HOLY SCRIPTURE

On Monday, January 2nd, 1860, will be published (to be continued Monthly),
price TWOPENCE, 24 pp., demy 8vo.,

The Interpreter,

No. 1.

A PERIODICAL DESIGNED TO PROMOTE AN INDEPENDENT INTERPRETATION
OF HOLY SCRIPTURE; AND TO COUNTERACT ECCLESIASTICISM,
SECTARIANISM, AND INFIDELITY.

BY “an independent interpretation of Holy Scripture” is meant an interpretation drawn from the context, and from the concurring testimony of other parts of the Sacred Writings, irrespective of the opinions—however worthy of regard in their proper place—of the Fathers, the Reformers, the Puritans, or of any other *School* of Theology.

SCRIPTURE,—as has recently been well said of Nature,—in order to be understood, must be *explored*; but this can only be done successfully by the humble inquirer, who enters upon the search with no pre-conceived determinations of his own; who investigates with no foregone conclusion; and who is always ready, at the beck of Truth, to cast down his dearest theory. How hard a task this has become,—how difficult it is for men who have long devoutly listened to the confused teachings of centuries, to read the Inspired Volume with what painters call “an innocent eye,”—an eye purged from prepossessions and prejudices, we all know; but in proportion to the difficulty of the work is its importance.

“It is owned,” says Bishop Butler in the “Analogy,” that “the whole scheme of Scripture is not yet understood; so if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, it must be in the same way that natural knowledge is come at,—by the continuance and progress of learning and liberty; and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made; by thoughtful men’s tracing on obscure hints,—as it were, dropped us by nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible that a book, which has been

so long in the possession of mankind, should contain many truths as yet undiscovered."

Such discoveries may not indeed be great, nor the discoverers many; —*that matters little, for the blessing is in the search.* But this labour, profitable as it is, will never be undertaken so long as men are led to believe that theological systems, of one kind or other, have *exhausted* the Scriptures; that nothing now remains to be discovered; and that humility forbids the attempt to work out *individual* convictions, in the face of formularies which are supposed to embody the highest and best *human* expressions of Divine Truth.

The aim of the INTERPRETER will be to call attention to the possibility of promoting greater freedom of thought, and liberty of action, in religious matters, without interference with the order of existing churches,—without separation or sectarianism,—without strife or bitterness.

In relation to the Bible, the words of Luther will be its motto,—*Our conscience is bound down by the Word of God; we can suffer all things, but we dare not overstep the Word of God. The Word of God must reign above all things, and remain the Judge of all men.*

The INTERPRETER cannot, therefore, represent the views or interests of any particular class or denomination of Christians. It is not intended to contain Denominational or miscellaneous intelligence of any kind; it will not subserve the interests of party; every paper published will be *Original*; and the tendency of the whole will be in favour of liberty, to the fullest extent compatible with a profound reverence for Divine Revelation.

Unpretending alike in character and object, the Publication must be regarded rather as intended to indicate a want, than to supply it. The Editor considers himself simply a Pioneer; and in that character alone, proposes to lay before those who may open their doors to him, little more than *suggestions for consideration*, in the form, sometimes of brief Essays; sometimes of Expositions; sometimes of Papers having a more lengthened character, and divided into chapters; and sometimes in the shape of a connected Commentary on a given portion of Scripture. In this way, the Gospel of St. Matthew will be first treated, under the title of "Readings with a Sceptic."

Great results are not to be anticipated from so humble an attempt; but the Editor cherishes the hope that enough at least will be found in the Periodical to recompense purchasers for the small sum demanded of them by the Publishers.

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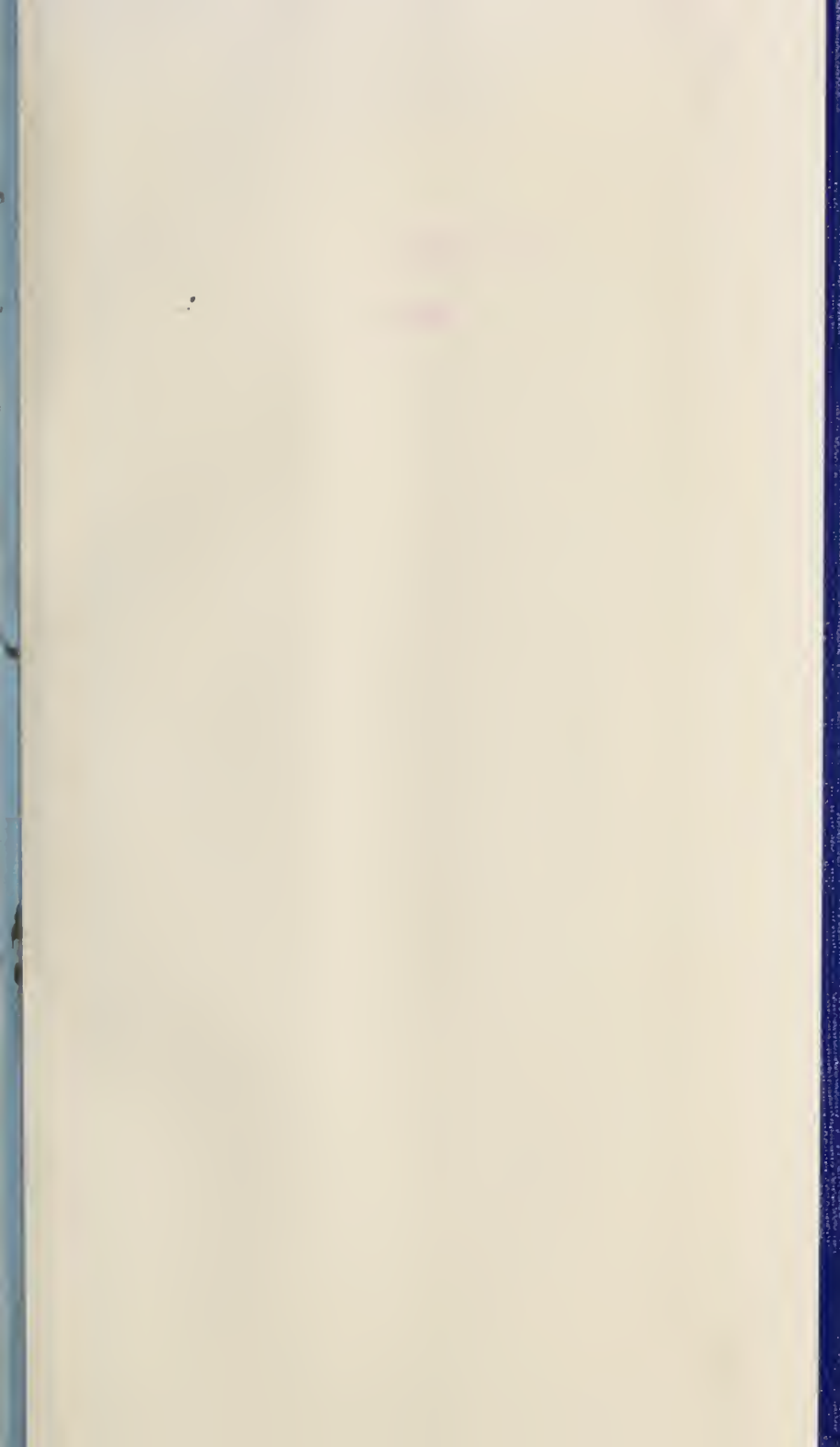
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